THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. II. No. 45. NEW-YORK, SATURDAY, JANUARY 26, 1833. WHOLE NUMBER, 97.

BIOGRAPHY.

MEMOIR OF BISHOP KEN.

THOMAS, youngest son by the first wife of Thomas Ken, of Furnival's Inn, London, was born at Berkhampstead, Herts, in 1637. His father was of an ancient and honorable family, and one of his sisters was subsequently married to Isaak Walton, the celebrated angler, and the interesting biographer of Hooker, &c. At the age of thirteen, young Ken was admitted as a foundation scholar at Winchester College, where he commenced residence in January, 1651. Here he continued till he was eighteen, and there being no vacancy at that time in the Probationary Fellowships at New College, Oxford, to which the more distinguished Wykehamites succeed of course, he was entered at Hart Hall, afterward Hertford College, and now Magdalen Hall, Oxford; before, however, he was fully nineteen, a vacancy offered at New College, and Mr. Ken was consequently admitted Probationer Fellow in 1657, under the wardenship of Mr. George Harris, who had been obtruded on the Society contrary to the statutes, and in opposition to the voice of all the Fellows, by the violence of the parliamentary visiters, in 1649. Mr. Harris, who appears to have been distinguished as a Grecian, died the year after Ken's admission, and the Fellows immediately proceeded to fill up the vacancy, by electing, agreeably to their statutes, Mr. Michael Woodward, who continued warden till his death.

Of Mr. Ken's proceedings at Winchester and at Oxford in these early years, no record has been preserved, though it appears from a casual notice, that he was early attached to music. Indeed it may, generally speaking, be observed that the most eminent characters usually pass the morning of their lives in quiet and retired pursuits, which attract little notice from their cotemporaries, and are only known by the fruits eventually produced; and it most frequently happens, that those hopeful youths whose early attainments are indiscreetly brought forward by parents and tutors, eventually disappoint the expectations which such exhibitions excite. There are, indeed, many reasons arising from the circumstances of those times, which compelled the judicious student to cultivate retirement, and to shrink from every thing which might attract the notice of those who then exercised the supreme power.

Mr. Ken took his degree of Bachelor of Arts in 1661, and proceeded Master of Arts in January, 1664. We are not exactly informed when he was ordained, though it was most probably soon after his first degree, and he appears to have resided as Fellow of New College, and to have been engaged in tuition, &c., until the close of 1666, when he was unanimously elected Fellow of Winchester, and immediately resumed his residence in that city. On quitting New College, however, he was not insensible to the advantages he had there enjoyed, but took the earliest opportunity of evincing his gratitude, by subscribing one hundred pounds toward the erection of the buildings fronting the garden.

Mr. Ken's engagement at Winchester not being connected with any cure of souls, afforded, strictly speaking, no clerical employment. Anxious, however, to promote the glory of GOD, he undertook a regular course of preaching at St. John's Church, in the Soke, near Winchester, where his labors are said to have been eminently successful, especially in bringing many Baptists into Communion with the Established Church. He not long after composed and published his Manual of Prayers for the use of the Winchester scholars, of which, till a very late period, if not at the present time, a copy was put into the hands of every Winchester scholar, and which still appears in the list of books published by the Society for the Promotion of Christian Knowledge. The prayers, exhortations, &c., in this book, are, generally speaking, very excellent and appropriate. The youth is directed to seek for pardon through the merits of JESUS CHRIST, and for the gracious assistance of the HOLY SPIRIT. He is earnestly and affectionately entreated to study GOD's word, to examine himself, and to attend early, reverently, and devoutly at the Lord's table; and though some may think it too soon for young persons while at school, to partake of the Lord's Supper, yet when it is recollected that the senior scholars seldom leave our public schools till they are nearly nineteen, and that our Church requires its members to communicate when sixteen, the propriety of such exhortations will clearly appear. Some few expressions appear in this Manual of a doubtful and rather mystical nature, but as a whole, it is well deserving of the long-continued and extensive circulation with which it has been honored. The duty and importance of daily singing the praises of GOD, is especially insisted on in this Manual, to which are appended the three celebrated hymns for morning, evening, and midnight; of the two former of which a few verses, with some slight variations, are annexed to the new version of psalms, and appear in several of our more popular selections of devotional poetry. The whole hymns are, however, rarely to be met with, and it may therefore not be improper to insert them here.

MORNING HYMN.

AWAKE, my soul, and with the sun
Thy daily stage of duty run;
Shake off dull sloth, and joyful rise,
To pay thy morning sacrifice.

Thy precious time, misspent, redeem:
Each present day, thy last esteem;
Improve thy talent with due care,
For the great day thyself prepare.

In conversation be sincere,
Keep conscience, as the noon-tide clear;
Think how all-seeing GOD thy ways,
And all thy secret thoughts surveys.

By influence of the light divine,
Let thy own light to others shine;
Reflect all heaven's propitious rays,
In ardent love, in cheerful praise.

Wake, and lift up thyself, my heart,
And with the angels bear thy part;
Who all night long unwearied sing,
High praise to the eternal King.

I wake, I wake, ye heavenly choir:
May your devotion me inspire,
That I, like you, my age may spend,
Like you, may on my GOD attend!

May I, like you, in GOD delight,
Have all day long my GOD in sight;
Perform, like you, my Maker's will;
O may I never more do ill!

Had I your wings, to heaven I'd fly;
But GOD shall that defect supply,
And my soul, wing'd with warm desire,
Shall all day long to heaven aspire.

All praise to thee, who safe hast kept,
And hast refresh'd me, whilst I slept;
Grant, LORD, when I from death shall wake,
I may of endless life partake.

I would not wake nor rise again:
Even heaven itself I would disdain,
Wert thou not there to be enjoy'd,
And I in hymns to be employ'd.

Heaven is, dear LORD, where'er thou art:
O never then from me depart;
For to my soul 't is hell to be
But for one moment void of thee.

LORD, I my vows to thee renew,
Disperse my sins as morning dew;
Guard my first springs of thought and will,
And with thyself my spirit fill.

Direct, control, suggest, this day,
All I design, or do, or say:
That all my powers, with all their might,
In thy sole glory may unite.

Praise GOD, from whom all blessings flow,
Praise him, all creatures here below;
Praise him above, ye heavenly host,
Praise FATHER, SON, and HOLY GHOST.

EVENING HYMN.

ALL praise to thee, my GOD, this night,
For all the blessings of the light:
Keep me, O keep me, King of kings,
Beneath thy own almighty wings.

Forgive me, LORD, for thy dear Son,
The ill that I this day have done;
That with the world, myself, and thee,
I, ere I sleep, at peace may be.

Teach me to live, that I may dread
The grave as little as my bed;
To die, that this vile body may
Rise glorious at the awful day.

O may my soul on thee repose,
And may sweet sleep mine eye-lids close;
Sleep, that may me more vig'rous make,
To serve my GOD, when I awake.

When in the night I sleepless lie,
My soul with heavenly thoughts supply,
Let no ill dreams disturb my rest,
No powers of darkness me molest.

Dull sleep! of sense me to deprive!
I am but half my time alive!
Thy faithful lovers, LORD, are grieved
To lie so long of thee bereaved.

But though sleep o'er my frailty reigns,
Let it not hold me long in chains;
And now and then let loose my heart,
Till it an hallelujah dart.

The faster sleep the senses binds,
The more unfetter'd are our minds;
O may my soul, from matter free,
Thy loveliness unclouded see!

O when shall I in endless day,
For ever chase dark sleep away,
And hymns, with the supernal choir,
Incessant sing, and never tire?

May my blest guardian, while I sleep,
Close to my bed his vigils keep;
Divine love into me instil,
Stop all the avenues of ill!

Celestial joys to me rehearse,
And thought to thought with me converse;
Or in my stead, all the night long,
Sing to my GOD a grateful song.
Praise GOD, &c.

MIDNIGHT HYMN.

MY GOD, now I from sleep awake,
The sole possession of me take;
From midnight terrors me secure,
And guard my heart from thoughts impure.

Bless'd angels, while we silent lie,
You hallelujahs sing on high:
You joyful hymn the Ever Blest,
Before the throne, and never rest.

I with your choir celestial join,
In offering up a hymn divine;
With you in heaven I hope to dwell,
And bid the night and world farewell.

My soul, when I shake off this dust,
LORD, in thy arms I will intrust;
O make me thy peculiar care,
Some mansion for my soul prepare.

Give me a place at thy saints' feet,
Or some fallen angel's vacant seat;
I'll strive to sing as loud as they,
Who sit above in brighter day.

O may I always ready stand,
With my lamp burning in my hand!
May I in sight of heaven rejoice,
Whene'er I hear the bridegroom's voice!

All praise to thee, in light array'd,
Who light thy dwelling-place hast made:
A boundless ocean of bright beams,
From thy all-glorious godhead streams.

The sun in its meridian height,
Is very darkness in thy sight:
My soul O lighten, and inflame,
With thought and love of thy great name.

Bless'd JESU, thou, on heaven intent,
Whole nights hast in devotion spent,
But I, frail creature, soon am tired,
And all my zeal is soon expired.

My soul, how canst thou weary grow,
Of antedating bliss below,
In sacred hymns and heavenly love,
Which will eternal be above.

Shine on me, LORD, new life impart,
Fresh ardors kindle in my heart;
One ray of thy all-quick'ning light,
Dispels the sloth and clouds of night.

LORD, lest the tempter me surprise,
Watch over thine own sacrifice;
All loose, all idle thoughts cast out,
And make my very dreams devout.
Praise GOD, &c.

Soon after Mr. Ken's return to Winchester, Dr. Morley, then Bishop of that Diocese, appointed him his domestic chaplain; presented him to the parsonage of Woodhay in Hampshire, and subsequently advanced him to the dignity of a prebendary in the Cathedral Church of Winton. Thus fully occupied and amply provided for, Mr. Ken led a uniform and unvaried life until the year 1675, when he accompanied his nephew, Mr. Isaak Walton, jun., to Italy, and was present at Rome at the great papal jubilee, celebrated in that year. He returned within the year, and was often heard to say, that he had great reason to give GOD thanks for his travels, since, if it were possible, he returned rather more confirmed of the purity of the Protestant religion than he was before. Soon after Mr. Ken's return from Italy, he proceeded Doctor in Divinity, was appointed Chaplain to the Princess of Orange, afterward Queen Mary, and went over in consequence to Holland, where he remained till 1681. His return appears to have been in great measure occasioned by his actively interfering with a Dutch nobleman of distinction, and urging him to complete an engagement of marriage, into which he had entered with an English lady. This interference gave offence to the Prince of Orange, afterward King William III., and very probably augmented the trials and difficulties to which Dr. K. was subsequently exposed. His integrity on this, as on a subsequent occasion, in which Charles the Second was personally concerned, appears, however, to have commended him to the notice of that intelligent, though dissolute monarch, and led eventually to his promotion. After continuing a short time at Winchester, Dr. Ken went out as Chaplain to Lord Dartmouth, who was employed as admiral, in demolishing the Mole and fortifications of Tangier, on the coast of Africa. It is not known exactly what were Dr. K.'s reasons for engaging in this expedition, but as it had been for many years the practice of the Barbary cruisers to seize and carry off Christian sailors of all nations as slaves, it has not improbably been conjectured, that he was actuated by motives of Christian compassion and benevolence toward that unhappy class of men. Dr. K. returned to England in 1684, and was almost immediately after, at the King's especial instance, promoted to the See of Bath and Wells. The circumstances of this appointment are remarkable. King Charles the Second was engaged in erecting a palace at Winchester, and in consequence went down with his usual attendants, to that city. One of the harbingers employed to arrange lodgings for the party, marked out the Doctor's house, which he had in right of his prebend, for the temporary residence of Mrs. Eleanor Gwynne; the Doctor, however, absolutely refused her admittance, declaring that 'a woman of ill repute was not to be endured for a moment in the house of a clergyman,' and Mrs. G. was in consequence compelled to seek an abode elsewhere, to her own great inconvenience, and the indignation of those who urged the Doctor to a compliance, in the King's name, and could obtain no other reply than the short sentence, '*Not for his kingdom.*' No sooner, however, was application made to King Charles on behalf of another for the Bishopric of Bath and Wells, which became vacant immediately after, than the King promptly replied, 'Odds fish, who shall have Bath and Wells, but the *little fellow* who would not give *poor Nelly* a lodging?' Dr. K. was in consequence appointed to the vacant See, and consecrated in the commencement of 1684.

Before the Bishop could take possession of the temporalities of his diocese, he was called upon to attend the dying bed of the profligate monarch; of his conduct on this occasion, Hawkins, his biographer, gives the following account:—

"And now at this juncture it was, when the King's period of life drew near, his distemper seizing his head, and our Bishop well knowing how much had been put off to that last point, and fearing the strength of his distemper would give him but little time, (as indeed it proved, his duty urging him,) he gave a close attendance by the royal bed, without any intermission, *at least for three whole days and nights;* watching at proper intervals, to suggest pious and proper thoughts and ejaculations, on so serious an occasion; in which time the Dutchess of Portsmouth coming into the room, the Bishop prevailed with his majesty to have her removed, and took that occasion of representing the injury and injustice done to his queen so effectually, that his majesty was induced to send for the queen, and asking pardon, had the satisfaction of her forgiveness before he died. The Bishop having homely urged the necessity of a full, and prevailed, as is hoped, for a sincere repentance, several times proposed the administration of the holy Sacrament. But although it was not absolutely rejected, it was yet delayed, from time to time, till (I know not by what authority) the Bishop, and all others present, were put out from the presence, for about the space of half an hour, during which time, it has been suggested, that Father Huddleston was admitted to give *extreme unction.* And the interval between this and death was so short, that nothing concerning the Bishop's behavior happened, worthy of notice in this account."

"Ken spoke," says Bishop Burnet, "on this occasion, with an elevation both of thought and expression like a man inspired, as those who were present told me. He resumed the matter often, and pronounced many short ejaculations and prayers, which affected all that were present, except him that was most concerned, who seemed to take no notice of him, and made no answers to him." Such is too often the case with men who neglect religion in their lives, even when there is no reason to conclude that (as in the case of poor Charles) a secret reliance is placed on the absolution and extreme unction of a Romish priest. In some parts of his conduct on this occasion, Bishop Ken is censured by Burnet; but in such trying circumstances it is exceedingly difficult to determine what is the exact line which the minister of CHRIST ought to adopt, and Ken appears to have exhibited the most devoted and determined fidelity, integrity, and fortitude, during the whole of his lengthened attendance on the dying bed of the unhappy monarch.

The death of Charles having taken place before Bishop Ken was admitted to the temporalities of his See, new instruments were necessary, and as soon as they had passed the usual offices, the Bishop proceeded to take possession of his palace at Wells. Here he exhibited the most devoted piety and enlarged liberality. "When any poor person begged of him," says Hawkins, "he would examine whether he could say the Lord's Prayer, or the Creed, and he found so much deplorable ignorance among the grown poor people, that he feared little good was to be done upon them, but said he would try whether he could not lay a foundation to make the next generation better; and this put him upon setting up many schools in all the great towns of his Diocese, for poor children to be taught to read and say their catechism; and about this time, and for this purpose, he wrote and published his Exposition on the Church Catechism. By this method and management he engaged the ministers to be more careful in catechizing the children of their parishes; and they were by him furnished with a stock of necessary books for the use of children.

"He went often in the summer time to some great parish, where he would preach twice, confirm, and catechize; and when he was at home on Sundays, he would have twelve poor men or women to dine with him in his hall: always endeavoring, whilst he fed their bodies, to comfort their spirits by some cheerful discourse, generally mixt with some useful instruction. And when they had dined, the remainder was divided among them, to carry home to their families.

"By his instruction and example he awed men into a sense of religion and duty. He often deplored the condition of the poor at Wells, who were very numerous. And as he was charitably disposed, so he was very earnest in contriving proper expedients of relief; and thought no design could better answer all the ends of charity, than the setting up a work-house in that place. But judging it not practicable without the advice or at least the assistance, of the gentlemen, he therefore often met and consulted with them; but not finding any suitable encouragement, he was forced to desist. In this he had a double view; to rescue the idle from vicious practice and conversation; and the industrious from the oppression of the tradesmen; who, to use his own expression, did grind the face of the poor, growing rich by their labor, and making them a very scanty allowance for their work."

While thus actively and usefully employed, the Duke of Monmouth, natural son of Charles the Second, landed at Lyme, and raised the standard of rebellion against King James. This rash and ill-advised attempt was speedily followed by an entire defeat; and Sedgemoor, the field of battle, being not very far from Wells, hundreds of fugitive soldiers sought refuge and protection daily at the palace. These the Bishop relieved, instructed, and prayed with; and though considerable jealousy was evinced, and in some cases severe punishments inflicted on those who concealed or relieved any of the rebel army, the charitable conduct of this excellent Bishop was so far from exciting jealousy or suspicion in the monarch's mind, that when it was determined to execute the Duke of Monmouth, Bishop Ken was chosen, together with Turner, Bishop of Ely, to prepare the unhappy young man for his solemn change. Some doubts have been entertained as to the propriety of the Bishop's conduct in his interviews with this misguided young man. He is thought to have dwelt too much on the sin of rebellion, and too little on some other flagrant offences of which the Duke was notoriously guilty; but the account of his proceedings is very imperfect, and in all such cases, reporters are apt to communicate only those parts of the conversations and exhortations which appear to them important, and to neglect statements of far greater consequence with reference to the dying individual.

About the same time Bishop Ken was called to preach at the Royal Chapel, Whitehall; and delivered a very striking sermon, which some of the hearers regarded as an intentional insult to King James. The Bishop was in consequence sent for to the Royal Closet, and on being questioned by his sovereign, replied "That if his majesty had not neglected his own duty of being present, his (the Bishop's) enemies had missed this opportunity of accusing him."

To be continued.

MISCELLANY.

UNITARIAN VIEWS OF CHRIST'S LOVE.

IF there is a theme which more than any other has caught the attention and enlivened the hearts of believers, it is the love of CHRIST. This is true in every age of the Church, and more particularly so of that which immediately followed the ascension of our LORD. The well known expression of Ignatius—My Love is crucified!—may be taken as the motto of early Christians. At that day, and ever since, no principle was considered more undeniable, than that the compassion of the Redeemer is boundless, that the love of CHRIST passeth knowledge. It was reserved for modern liberalism, after desecrating the character of Immanuel, by denying his Godhead, still further to rob him of that glorious benevolence which is the subject of so many glowing passages in the New Testament. In the new volume of sermons by Dr. Channing, we meet with the singular discovery that it would argue no great love, to be touched with compassion for a perishing world, and that the benevolence of JESUS is degraded by such a representation. "To me it seems," says this celebrated writer, "that to paint the misery of human beings in these colors of fire and blood, and to ascribe to CHRIST the compassion which such misery must awaken, and to make this the chief attribute of his mind, is the very method to take from his character its greatness, and to weaken his claim on our love. *I see nothing in* JESUS *of the overpowering compassion which is often ascribed to him.* His character rarely exhibited strong emotion. It was distinguished by calmness, firmness, and conscious dignity. JESUS had a mind too elevated to be absorbed and borne away by pity or any other passion." And this is Unitarianism! Let all who are disposed to regard us as uncharitable in denying to Socinians the right to be called Christians, pause over this passage and inquire, Is this Christianity? Passing by the profaneness of the sentiment, which is worthy of Voltaire, we must be struck with the puerility of the argument. It has no basis except in the dreams of the cynic and the stoic united. It leaves out of view the guilt of the persons pitied. It assumes that because mankind are miserable, there is no greatness in relieving them. It assumes that pity is incompatible with magnanimity, that it is a low and unworthy passion; nay that no passion can be attributed to CHRIST. The mind of CHRIST was too elevated to be absorbed by pity or any other passion! A train of pretended reasoning like this would suffice to fritter away every moral excellence of GOD or creatures. Precisely thus Epicurus endeavored to disprove a Providence, and Bolingbroke to evince that GOD cannot be loved. The results of such a system upon the minds of its adherents is deadly. It removes those truths which are the prime motives of religious action. It reduces the Gospel to a mere disguised Deism, a philosophy colder far than that of many Heathens. We cannot now consent to debate the question upon Scriptural grounds. It is an open contempt of the letter and spirit of Scripture to agitate such a doubt. Let the unwary believer be taught to dread the approach of books and teachers, which deny the most precious doctrines of our faith. We have not so learned CHRIST. *We have seen and do testify that the Father sent the Son to be the Saviour of the world. And we have known and believed the love that* GOD *hath to us.—Presbyterian.*

A SUNSHINE PROSPECT.

By the author of the Natural History of Enthusiasm.

LET it then be granted—and granted in the fullest sense—that the spiritual condition of the mass of mankind is a fit subject of the most profound sadness; and let it be confessed, moreover, that the temporal and *visible* degradation and miseries of the nations—their cruelties, their infirmities, and their wrongs,—are deplorable. Yes, we not only admit these sorrowful facts, but we ponder over them daily, and resolve again and again to take no settled ease while so much wretchedness, moral and natural, affects our fellow-men.

Nevertheless, these melancholy feelings, although just, shall not be allowed to exclude from our minds some other feelings, equally just, and more agreeable. Nay, far from excluding, we will rather cherish any cheering and brightening thoughts which (illusion apart) may serve so to attemper our emotions as that sadness may not settle into gloomy indolence, nor zeal become acrid, and especially in order that no one element of sacred truth may overpower another.

"The earth, O LORD, is full of thy riches."—This is true, notwithstanding that other melancholy truth, that "the dark places of the earth are full of the habitations of cruelty." Nor are the riches of divine beneficence to be seen merely (no, nor chiefly) in the luxuriance, and splendid colors, and noble forms of the inanimate and animal kingdoms. Must we look only to the gorgeous flowers and luscious fruits, to the stately trees and spicy shrubs of torrid climates, or to the gems and ores bowelled in the mountains,—or must we think only of the gay and busy myriads that fill the air, and earth, and water,—when we would admire and adore the bounty and power of the Creator? Oh no! for the Creator is Creator of man; and notwithstanding all the disgraces and corruptions that have come in, the praise of GOD is still to be gathered from the lot of humanity, and from the *special circumstances* of the several communities of the human family.

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Where shall we draw the line, beneath which human existence ought to be deemed utterly undesirable, and where the spectacle of domestic manners becomes revolting and horrid? Shall we say that the famished and filthy Esquimaux, and the ferocious Malay, and the squalid Australian, together with the hardly less squalid and much more unhappy crowd that crams our cotton mills, and the mendicant hordes of our metropolis, mocked of the rags that hang about them! shall we say that all these are outlaws of the commonwealth of natural enjoyment, and wretches by destiny? We will not decide so difficult a matter, but turn to somewhat brighter scenes.

Let no unfair or sinister inference be drawn, as if we would palliate great evils or great crimes, when we commence this our commendation of the divine benignity toward man, from the hut of the slave in our colonies. Our indignation against the usurpations of men, must not carry us so far as to do a wrong to the providence of Him who filleth the world with his bounty. Man must indeed do much before he quite defeats the benevolence of GOD. Hearts that crouch and tremble in one hour, are free and gay in another; mild affections take their rights, spite of the oppressor; an easy oblivion hides the injuries that have been endured; the common goods of animal life are tasted. Infancy has its joys, thoughtless of the bonds it is born to; childhood has its prattle and pastimes, as jocund under the meridian of Jamaica as under that of Benin. No; our horror of slavery shall not drive us to the impiety of denying that existence has its boons, even within the pale of the plantation.

And if the enthralled portion of the negro race should not be thought of as quite shut out from the goods of life, certainly the free hordes of its native continent, have a share in them. Say what we may of the miseries and horrors that attend savage despotism and superstition, neither the one nor the other has had power to make the negro visage, as seen in the wilds of Africa, gloomy, or to check the din of merriment that quite frightens silence from the precincts of a negro village. *Nothing less than the spleen of system* can make us say, that the men and women and children of these rude tribes are altogether wretched. How many times over might the length and breadth of the British islands be measured along the bold sweeps of the Niger, the Senegal, and the thousand lesser streams that, in their long paths of sultry luxuriance, make glad those torrid regions! Throughout those wide expanses,—untrodden by the traveller, and yet unknown to our assiduous geography, and in thousands of green seclusions,—the morning sun awakens merriment; the fervor of noon, not inimical as we think it, but genial and invigorating to dark skins, sheds into dark bosoms a *relish of life,* such as our chilly days and artificial modes quite deny us the knowledge of. The evening too, and the tender moonlight, not only *look* peaceful, but *are* peaceful, in glens and glades, where our map makers have written "unknown deserts."

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The round of the year, far from being terrible to the Laplander, the Samoyede, and the Kamtschatdale, so delights them, that these tribes are awake to a love of country, such as quite puts ridicule on the pity wherewith we may sometimes contemplate their condition. The lamp-heated burrow—shall we call it tomb of the living?—which inhumes an arctic family three-fourths of the year, contains perhaps ordinarily more comfort, more amusement, and more plenty than the hut or cottage (sport of wind and rain) of the peasant of a temperate climate. Then the muffled lord of the wilderness of frost, fully caparisoned, and tight in his sledge, and whirling like a sprite over hill and dale, enjoys without dismay the clear, deep intensity of the stern sky. And even *he* has his summer—brief days of enchantment during which all powers of nature, as if conscious they had slumbered too long, are at work with visible haste, in loading the earth with flowers and fruits.

From the arctic snow-belt, we ascend the pasture table-lands of Asia, and look too over the grassy steppes of Eastern Europe. How pure and invigorating are the gales on these lofty and boundless slopes, verdant expanses, spread out to the sun above the level of the clouds! The Tartar, hot and restless—the Mougul, placid and inert—both follow the rambling path which nature herself, by the breadth and freedom of her style in these ample regions, marks out for them. Rid of the cares that infest a more artificial mode of life, and scornful of the restrictions that attach to the tenure of a single spot, he drives his wain and his herds from side to side of the vast space, as if lord, not of a field, nor even of a province, but of a continent. Say not that this pastoral life is a faulty and wasteful mode of existence, and that it is a necessary cause of ferocity; say it not, lest GOD's own appointment, who fixes the bounds of nations, and measures out their inheritances, should hastily be blamed.

From the nation of herdsmen we pass over to the nation of horsemen, and from the wilderness of grass to the wilderness of sand. Shall the scrupulosity of any deny us leave to admire, in this instance, the adaptation of the race to the country, or of the country to the race? If we discern and commend the structure and the instincts of the camel—"ship of the desert"—as the creature by whose aid those terrible regions are habitable, may we not also recognise in the physical character and temper of the driver of the camel, corresponding proofs of specific design? * * * * * * It is there, we venture to say, that the most elevated style of piety might be fostered. It is there, that with two objects only on which the eye may fix, and both of them terribly magnificent—the clear abyss of heaven,

with its fountain of fire, and the boundless breadth of undulating sand—that the soul, abstracted from the cares of artificial life, is thrown upon its inner sentiments, and made to feed upon its own substance. Arabia, the home of patriarchal piety; Arabia, birthplace of the knowledge cf the stars, and birthplace too of the most splendid creations of fancy; Arabia, the cradle of enterprise and empire, wants nothing but that her fainting sons should have their "eyes opened" by some messenger of the Lord, (Gen. xxi. 19,) to descry that "well of water,"—spring of true wisdom, which long ago burst up in the wilderness of the world.

* * * * * Indeed, we mourn that India, and Burmah, and China, sleep under the deadly shade of spiritual delusions: we mourn it with a pungent sadness—parent of zeal. But we will not—nay, we *dare not* mourn that these glorious lands, teeming with the rarest products—the paradises of the earth, *are full of people!* Who shall be so bold as to grudge when they witness the flooding forth of the creative and conservative energy over these regions—regions opulent by special grants of nature? On all those warm and humid plains, watered as the garden of the Lord, and on all those hill-sides of fruit and spices, God is at work; and may we not follow and adore? And if, by fatal and lamentable ignorance, the men of those countries fail to render tribute to the Creator for the plenitude of his gifts, we will go there and take up his neglected praises.

Could we but stretch the powers of vision across the midnight hemisphere, or take wing from west to east, upon the breeze that fans the dark sultry hours of the torrid zone; and could we look down and see those swarthy millions of our fellow-men, resting in safety under the sheltering hand of that Providence which slumbers not, and which defends the couch as well of one people as another; should we not hear a whisper of reproof checking any harsh suppositions we might have entertained, as if the goodness of God were all measured within the straight lines of a given latitude and longitude? Yes, it is this very spectacle of the large beneficence of the Creator and Preserver of men, freely dispensed to all people, which animates our hope of the conveyance at length to all people of the highest boon and the best! Ah! while gazing, as we have just imagined, upon the sleeping millions of the Eastern world,—guarded by the ever-present Power, how should we desire that the loud voice of some bright herald from on high, might now, at last, rend the silence of midnight, and waken as in a moment, the infatuated nations from the mortal slumber of their errors!

Efforts to Spread the Gospel.—There is but too little ground for hope that those, who most *need* the sound and wholesome counsels of the second of the two articles which follow, will at all give heed to them. The state of things which they are designed to remedy, is eagerly seized by the opponents of a progressive and spreading Christianity, as an argument against its intrinsic value, and its influence in meliorating human character and condition,—and tends, with melancholy power, to bar up all the avenues by which a consistent preaching and practical exhibition of our faith might enter and sway their hearts. At the same time its effects upon other classes in the church, are not less pernicious or deplorable: confirming them in their aversion for whatever aims to awaken an active zeal, or to kindle such a flame of love as will be operative in drawing its possessor into the field of benevolent Christian enterprise. Both the 'Albany Journal and Telegraph,' and the 'Western Recorder,' are Presbyterian newspapers.

A FAVORABLE INDICATION.

We take pleasure in copying into our columns to-day, under the head of Revival Testimony, an article which we found in the Western Recorder, headed "Prudence in Revivals," said to be an extract from Mr. Burwell's sermon. Who Mr. Burwell is, or on what occasion the sermon was preached, we have no means even of conjecturing; but we judge from the extract that he is a judicious and wise man, and that he has that skill which has been acquired by experience in the management of a revival. We hardly need say, that we most heartily subscribe to every sentiment contained in the extract, and that the general prevalence of the spirit which it inculcates would be the accomplishment of some of our best hopes in respect to many portions of the Church.

We cannot help saying that we felt special pleasure in finding such an article as the one referred to, in the columns of the Western Recorder. This paper, it has long been understood, has been devoted with greater or less zeal, to the cause of new measures; but unless this extract has found its way into its columns by mistake, we are sure that its editor cannot be far from the ground in maintaining which we would join him in a hearty co-operation. We hope he will publish more articles of the same kind, especially as he resides in a region in which the new measures have had their full operation, and in which such cautionary sentiments as this extract contains ought to be proclaimed from the house-top.

Albany Jour. & Tel.

PRUDENCE IN REVIVALS.

Places and churches could be easily selected in lower Virginia, if it were not invidious, where revival after revival has passed for the last thirty years, and now they stand like a withered and blasted oak in a desert. No enlightened public sentiment, no Sabbath or stated means of grace—all is dead, yea, twice dead, as it regards the future. To visit such places is like going to be chilled among the ruins of Tadmor in the desert. The history of religion and of revivals in Virginia is an important subject yet to be examined; a rich mine for some persons of experience and observation to explore. These things ought not so to be. The influence of the Gospel should be permanent, and at the same time purifying. A revival should not be like a summer torrent, that roars and dashes along, and then disappears; but should be as a majestic river, ever rolling on to bless and to refresh. On no part of ministerial labor is there more ignorance, and our daily prayer should be for wisdom from above. * * On this subject I cannot venture to make more than some general remarks. The greatest difficulty is in managing excited feelings; not in repressing them, but in managing so that the wave does not rise too high, and at length retire, and leave the vessel, if not a wreck, at least laboring among shoals and quicksands. The reaction of feeling is to be dreaded. Sometimes it is tremendous, sweeping as with the besom of destruction through the Church. And wo to the preacher who is obliged to stand and labor against this ebbing of feeling. The laws of human nature are simple and universal on this subject. The heart gets harder, and the sensibilities are blunted by being melted over and over again. It is so pleasant to feel strongly, that the habit is acquired of feeling without acting. Every one who has addressed an audience has felt the difficulty of raising feeling when it has subsided; there is a listlessness and indifference to truth, that is repulsive. We want deep feeling. No man has ever felt aright; but this excitement should not be a periodical flow of feeling, but permanent, springing from perception of truth. The Gospel, like leaven, works silently and powerfully until the whole is leavened. We do not want a meteor, to blaze a moment, and then sink in darkness; but the sun, steadily to shed around light and beauty, and to impart life and energy to all.

Reference should be had in the adoption of means to the future. A man who expects to spend many years among a people should look at the remoté as well as immediate consequences, and lay his plans for years to come. Some appear to run well for a season, but those who come after them find it different. Every excitement and all the means tending to this, should be so managed that the people and congregation are prepared for another; and thus revival after revival follow, until the day of millennial glory is ushered in. Perhaps we have seen cases like this; a religious excitement is gotten up, and some are brought in, but these soon settle down into cold and formal professors; and as to the rest, they have been so managed that they are driven away.

Another thing to be observed in exciting interest and feeling, without which there is no motion and little spiritual life, is this. We may get the people to that state that they depend on something else than on plain and simple truth, and on the ordinary means of grace, and create a morbid sensibility that seeks something exciting. For instance, a preacher may depend so much on his brethren, that his own labors are stale and vapid.

The doing of every thing too publicly is another error into which we may fall. Nehemiah, when about to repair the wall of Jerusalem went out by night and surveyed the ruins; "and the rulers knew not whither I went, or what I did; neither told I to the Jews nor to the rest what I did." Many a plan has been defeated by being talked about. Sinners get warning and brace themselves, and in our attempts to instruct we should calculate the probable consequences of a failure. In throwing the gospel net around a sinner, we may fail, and drive him far from truth, and if he come at all he comes braced against you and all you say. Let not Satan make a show of you openly.

Again; means which will operate on individuals, or even on whole classes in the community, may repel another class. A man of real refinement will be driven off and will feel himself shrinking away. May we not operate on one class and retain our grasp on the other? Giving no offence, we are to avoid committing ourselves by raising expectations that cannot be realized, which will bind us to certain things. When the people begin to feel that they are disappointed; that our predictions have not been fulfilled; that our boasted plans have failed; we then begin to lose hold of them. This beginning is as the letting out of water. One other idea I will suggest. There is such a thing as making this impression; that we have exhausted our means, tried every method, and failed; and this lets down a minister, destroys his influence, and emboldens the sinner. Keep something in reserve, and let the sinner feel and know this. With these imperfect hints I close. Above all things, persevere, hold on, follow up an impression made, study to fulfil the ministry, preach the Gospel, be instant in season and out of season.

THE TRAVELLER.

I know no passage that ever struck me more forcibly with a sense of the vanity of all merely human pursuits, however successful they may be, than the following melancholy confession of a most enterprising traveller. The source or spring of the famous river Nile, in Egypt, had long been sought for by travellers, and sought in vain. At length it was discovered, after the most severe trials and appalling dangers, by the indefatigable Bruce. His feelings, on first coming in sight of the spring from whence the river rises, may easily be imagined to have been those of the greatest triumph. What they were afterward, his own words shall tell us.

"I stood," says he, "in rapture over the principal fountain, which rises in the middle of it.—It is easier to guess than to describe the situation of my mind at that moment,—standing in that spot which had baffled the genius, industry, and inquiry of both ancients and moderns, for the course of nearly 3000 years! Kings had attempted this discovery at the head of armies; and each expedition was distinguished from the last only by the difference of the numbers which had perished, and agreed alone in the disappointment which had uniformly, and without exception, followed them all. Fame, riches, and honor, had been held out for a series of ages to every individual of the myriads which those princes commanded, without having produced one man capable of gratifying the curiosity of his sovereign, or wiping off this stain from the enterprises and abilities of mankind, or adding this much-desired discovery for the encouragement of geography. Though a mere private Briton, I triumphed here in my own mind, over kings and their armies. Every comparison was leading me nearer and nearer to presumption, when the place itself where I stood, the object of my vain-glory, suggested what put an end to my short-lived triumph. I had, but a few moments, arrived at the sources of the Nile, through numberless dangers and sufferings, the least of which would have overwhelmed me, but for the continued goodness and protection of Providence. I was, however, but then half through my journey; and all those dangers which I had already passed, awaited me again in my return. I found a despondency gaining ground fast upon me, and blasting the crown of laurels which I had too rashly woven for myself."*

Reader, learn a lesson from this. Remember, if you are a Christian indeed, that you are, in some sense, like Bruce, in search of a river's spring; you are seeking that river of life, of whose waters you are, in Scripture, freely invited to drink, and live for ever. If you look at the 22d chapter of the Revelations of St. John, it will show you of "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb;" and there you are invited to take of that water of life freely. Obey the call; accept the invitation. In other words, "set your affections on things above, and not on things in the earth; look not at the things which are seen, but at the things which are not seen; for the things which are seen, are temporal; but the things which are not seen, are eternal."

* Head's Life of Bruce, p. 354.

ECCLESIASTICAL.

PASTORAL LETTER OF THE HOUSE OF BISHOPS.

No. V.

Relation of the Church to the World at large.

It is a remarkable circumstance, and what ought to be felt in all the concerns of the Christian Church, that the last act of the ministry of our Saviour on earth, was the commission given by him to his disciples,—"Go into all the world and preach the Gospel to every creature," (Mark xvi. 15.) In those disciples, we may contemplate the whole community of Christians, as it will exist to the end of time; which must be under the weight of the injunction, given at that interesting crisis; and resting an obligation on them, not only in their collective capacities, but individually, according as God may have furnished them with ability, in their respective spheres.

Of the actings of the apostles and of the early Christians under the commission, we have evidence in the records of that period. Although, agreeably to the instruction given by the Saviour, there was a "beginning at Jerusalem" of the preaching of "repentance and remission of sins;" (Luke xxiv. 47;) yet the glad tidings of the Gospel were soon extended "to those who were near, and to those who were afar off," (Isa. lvii. 19,) embracing in one catholic communion "the Jew and the Greek, the Barbarian, the Scythian, the bond and the free," (Col. iii. 11.) So great was the spread of the glad tidings of salvation, that the preaching of them became compared to the language of the luminaries of heaven, "whose sound went out into all lands, and their words unto the ends of the world," (Rom. x. 18.)

As to the call of the world in general, it may be considered as bearing toward Christian people two different aspects. The first is, as pleading for the supply of whole states, within the bounds of our federal commonwealth, slenderly visited with preaching and the administration of the ordinances, by energies hitherto put forth within our Communion; although, in those realms there are many professors of our Church, who have migrated to them from the elder states. It is deeply painful to add, that even in the latter there are districts in which the like privation is to be found; while there is grown up in them a generation, as destitute of a knowledge of the primary truths of the Gospel, as are the savages of the wilderness, with a corresponding state of morals.

Secondly, on the subject of extending the knowledge of the Gospel beyond the bounds of our federal Union, it may seem that we are released from all obligation to it by the wants and by the pressing calls from quarters nearer to our homes. We do not deny the more prominent claims of the latter description; and if, in the minds of some, the energies of our Communion would be the most advantageously limited to them; the opinion is the result, not of indifference to the other object, but of the yet existing circumstances of this Church, and to cease with them. Still there ought not, perhaps, to be put out of view the need of a reasonable share of attention to more distant exigencies; which has been seen to have been bound on us by the express command of the adorable Author of our religion; and when there is contemplated the end of all exertions in the holy cause—the hastening of the time which will assuredly be brought about by the providence of God, although not without the instrumentality of human means, when "the earth shall be covered with the knowledge of the Lord, as the waters cover the sea." (Hab. ii. 14.) It is even probable, that the putting forth of our endeavors to the extent which the wisdom of God has directed, will be the means of securing his blessing within the more limited sphere, to which we may be tempted to confine them. We shall hereby sustain the character of a Christian Church; any defalcation from which, in a single point, may have the effect of lowering our whole system in that public opinion, which is necessary to an extensive usefulness.

Some other denominations have been in advance of us in this labor of love, and their exertions have not been without effect. If there should be charged on us as a fault, that we have been too long inoperative, it ought to be remembered in extenuation, if not in excuse, that our Church, after the wreck of the revolution, required much correspondence, and much of common counsels, for the bringing together and for the consolidating of its several branches, kept separate under the old regime, from the times of the settlement of the former colonies; and, at the date of the establishment of independence, having no other tie than that of a common origin, and that of consent in whatever related to doctrine, to worship, and to ecclesiastical government. We congratulate our fellow-worshippers, on account of the blessing which has crowned our endeavors, for the carrying of the glad tidings of salvation to distant lands; and we solicit their prayers, as well for the exciting of a greater degree of zeal, as for the success of whatever labors may be undergone in this cause of Christian charity. For our part we are encouraged in our feeble efforts, by the voice of the angel, who was seen "flying in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" (Rev. xiv. 6;) an annunciation which occupies such a place in the prophecies of St. John, as to encourage the expectation of the fulfilment of it, by a comparing of it with the present civil and religious condition of the world, and by events which have been occurring for some years past, and continue to occur. Without envying the reputation of other societies in their doings under the sanction of this high behest, it cannot come under the charge of a sectarian spirit, when we consider it as due, alike to the integrity and to the reputation of our Church, that in the progress and in the consummation of so great a work, there ought not to be unseen and unfelt those of our institutions which we boast to have inherited from the purest ages; and a departure from which, we lament in many societies of our fellow Christians; whatever merits they may otherwise possess, commanding our esteem and our affection.

In doing justice to the means which have been set at work, for the spreading of a knowledge of the glad tidings of salvation, we cannot but especially honor the various ways which have been brought into operation for the circulating of the Scriptures of truth, as well in our land, by putting them into the hands of those who might otherwise be ignorant or imperfectly informed of their restraints and their consolations, as for sending them to countries, the population of which, although nominally Christian, are entirely ignorant of their contents, or only partially permitted to peruse them. We are aware of the fact, that the original publishing of the Scriptures was with the accompaniment of the ministry, for the unfolding of its sense, for the impressing of it on the consciences, and for the rendering of it persuasive to the hearts of men. But there may be and there are co-ordinate measures, for the furnishing of missionary labors, and of explanatory notes and comments; not forgetting the edifying illustrations of Scripture, in our Book of Common Prayer. But if the Bible should be sometimes sent beyond the bounds, within which the receivers can be addressed by a ministerial agency, either verbally or through the medium of the press; they will find so much of salutary instruction addressed to their understandings, and enforced by their natural sense of propriety and of good morals, as will of itself render them the better members of society, and perhaps prepare them for that oral instruction, which may ultimately be brought to them by the good providence of God. It is also no small advantage, derived from the putting of the Bible into the hands of a population discouraged from the perusal of the whole of its contents, that on their discovery of its contrariety to the many opinions and practices, which either deny or obscure its truths, it will disencumber many of them of the inventions with which those truths have been blended, extending the knowledge of the faith in the purity in which it was "once delivered to the saints." (Jude 3.)

Under the weight of this last department of our letter, we feel ourselves called on to admonish our brethren of the clergy; and it is our prayer that the admonition may be brought home to our own bosoms; to remark the excitement presented to us by the circumstances of the present times, to zeal and to industry in the several duties of our vocation; and to be aware, that the approbation of our heavenly Master will be forfeited, not only by "the wasting of our talents," but by "the hiding of them in a napkin." (Luke xix. 20.) However censurable any immorality, or even levity; the being free from these will be far short of what is bound on us by the word of God, and of what we pledged ourselves to at our entrance on the ministry.

To the laity of our Church we say, that although not under the apostolic injunction "to give themselves wholly" to the work of extending the glad tidings of salvation, it is their duty to aid it by their prayers, by their influence, by their contributions, and by their "adorning of the doctrine of their God and Saviour in all things." (Tit. ii. 16.) Both clergy and laity may be told, that we shall in vain claim the character of a Church distinguished by the soundness of its institutions, and to be so acknowledged by the world, if they are seen to be inoperative in practice.

THE DIOCESES.

OHIO.

Bishop McIlvaine's Visit.—In our number for Dec. 21, we gave an account of the Bishop's tour as far as Columbus. He left that place on Monday the 10th, reached Circleville the same evening, and preached, and lectured the following morning in the Presbyterian church.—Though the society of Episcopalians is small in this place, a spirit was excited by the exhortations of the Bishop, which we think will not rest till a temple is reared and consecrated for the worship of Almighty God. We have recently learned that measures are in successful progress for this end. In Chillicothe, where the Bishop preached on Tuesday evening and the next day, steps had previously been taken toward the erection of a church. Additional subscriptions for this object, and more anxiety for its attainment, were the fruits of the Bishop's visit. The Rev. Mr. Peet, of Richmond, Va., has been called to the charge of this interesting congregation, and it is believed will accept.

From this place it was with difficulty, owing to the flooded state of the country, that the Bishop reached Cincinnati on Saturday. On Sunday, 16th, he preached there thrice, and held a Confirmation in Christ Church. After visiting Louisville, Ky., he returned to Cincinnati, and held a Confirmation in St. Paul's Church, on Christmas Eve. On Wednesday, 26th, the Bishop commenced his return to the east, and preached that evening and the next morning, and held Confirmation, in Portsmouth. In this rapidly growing village measures have also been taken to erect a church in the ensuing spring and summer.—*Gambier Obs., Jan. 4.*

For the Churchman.

MASSACHUSETTS.—THE CHURCH AT QUINCY.

This beautiful little building was consecrated more than a month ago. I have looked every week since, in the expectation that some of the reverend gentlemen who took a part in the services on that interesting occasion, would have communicated the particulars for publication. Being disappointed in this respect, I take the liberty, as one who has observed the whole progress of the enterprise with much pleasure, to send you a slight memorial of an event, associated in my recollections with solemn and impressive services, the beauty of the structure thus hallowed, and the abundant proofs afforded by that delightful day, of the zeal and fidelity of its worthy Rector, and the abundant hospitality of the members of his parish.

The services had commenced when I arrived, and a large congregation was in attendance. The consecration office had just been completed, and the "daily morning prayer" was for the *first* time, in that edifice, begun. The Rev. Doctors Morss and Eaton, and the Rev. Messrs. Blake, Wells, Wolcott, with the Rector, the Rev. Mr. Potter, were in the chancel and assisted in the service. Beside these, I noticed several of the clergy from the vicinity, in the church, making eleven in all. A sermon happily accommodated to the occasion was delivered by the Right Rev. Bishop of the Diocese. The music was in excellent taste, and like the weather, of the most animating description; and it deserves mention as not least remarkable in this portion of the performances, that a hymn was sung, written expressly for the purpose, by the lady of the Hon. John Quincy Adams.

The church has a retired and rural location. The land which it dignifies and graces was the generous donation of Mr. William Apthorp;—a name which has been honorably identified with the Church for more than one generation. The corner-stone was laid, with public solemnities, by the Bishop and Clergy on the 22d of June last, and the building was completed in all October. Its dimensions are 52 feet by 74. I was most gratefully struck with its grave and simple beauty, as it presented itself all at once, at a sudden turning of the road. The exterior, indeed, with its imposing tower, and heavy parapet, and show of Gothic battlements, is quite faultless. The interior also is very neat, and the arrangement convenient, containing 76 pews, including those in a small gallery at one end. What is most encouraging, the worshippers value the whole at more than its cost—the expense being $5,500, and 51 of the pews having already been sold for $6,035. Long may they continue to increase in value!

The Church in Quincy, blessed be God! has survived its century, and we have faith to believe will survive many more. As I left the new edifice, I passed by the former one, standing desolate and apart, and sinking under the dilapidations of its old age. The sight suggested many mingled contemplations, and brought to mind one profitable lesson, which can never be forgotten. Through all the vicissitudes of that long lapse of eventful years, and in the most troublous times, it is, perhaps, the only place of worship in the neighborhood which has preserved unchanged its primitive mode and *object* of devotion, and it has now transferred its undeviating testimony to be delivered entire and the same, through the years that are to follow. May they of 1933 be able to make as good report,

"And generations then to come,
Still to their unborn heirs,
Religiously transmit the same,
And they again to theirs."

NORTH-CAROLINA.

The Right Rev. Bishop of North-Carolina is passing a few days in this town, in the exercise of his Episcopal duties. On Saturday evening last, the apostolic rite of Confirmation was administered to thirteen candidates, including one colored person. It is gratifying to remark, that the ministrations of this prelate are the more acceptable and useful, as personal and official acquaintance with him is extended. The Rev. Messrs. Green, of Hillsborough, and Davis, of Pittsborough, are also here, as visiters.—*Wilmington Adv.*

Consecration and Confirmations. *St. John's Church, Fayetteville.*—The Episcopal Church in this town was consecrated by Bishop Ives, on Sunday last. The Rev. Messrs. Cairns of Wilmington, Marshall of Cheraw, and Buxton of this place, were present and took part in the services. On Sunday evening, the rite of Confirmation was administered to 18 colored persons. On this evening the Bishop will administer the same holy rite to a number of white persons.—*Carolina Observer.*

COMMUNICATIONS.

ROMANCES.

To the Editor of the Churchman.

Sir,—I have read in your last number the extract from the Christian Observer concerning Sir Walter Scott, with much gratification; being thankful that a publication of its acknowledged merit has endeavored conscientiously to stem the current of what may almost be styled intellectual idolatry. Leaving this greatly gifted writer's merits, as such, in the hands of his able and devoted eulogist, I will, Sir, with your permission, make a few remarks upon the question of propriety, presented in a clergyman's standing forth in that character. These remarks have been occasioned, I need scarcely say, by the perusal of the eulogium lately pronounced with much applause in this city. And first—as to the ground taken in its first pages; the benefit which the numerous works of Scott have conferred on the community in giving them a delightful palliative for the tedious hours of sickness and sorrow—and "guards against many dangerous ones." This ground appears to me totally unsuitable—(is not this too weak a term?) for one who is a commissioned ambassador of the Lord Jesus Christ to call sinners to repentance. Alas! Sir, they are but too often employed as palliatives, lulling into a stupor those moral sensibilities, which should be awakened and directed with sacred diligence to their proper objects—a stupor which terminates only with death. And is it likely that persons who have been *innocently* forgetting, over the pages of fiction, the sorrows and afflictions by which their heavenly Father is calling them "in the day of adversity" "to *consider*"—is it likely that they *will* do so? Is it not, on the contrary, justly to be feared, that they may become fascinated with the pages of the "great magician," and dream away that *time* which their great Creator has given them *only* to prepare for a never-ending eternity? With the responsibilities of this great writer for the use he has made of the transcendent talents committed to his trust, (and how many *like him endowed* are now still living *to themselves*, while the Church of God, and the interests of souls are served by the weak things, and the despised of this world?) we have nothing to do:—but when Christians, not to say the clergy, write to celebrate, to eulogize, and to recommend with all the force and grace of the most polished eloquence the writer of romances; holding him up as a benefactor to mankind,—all have a right to challenge the consistency of such a course;—and I feel compelled to raise my feeble voice and testify that, to my judgment, the Word of God entirely condemns it.

Sir Walter wrote for the *world*, for *fame*, (who can deny it?)—the world received his writings with the most enthusiastic applause. This was his reward. The author saw himself sought out, by admiring votaries from the old and new world; and in the fairy palace which he had built for himself, in the "dreamy mansion" so beautifully described by his enthusiastic admirer, he received their universal homage. Thus far all was consistent; "the world will love its own;" but Christian parents should not hold up these romances as boons to mankind, and their writer as a *benefactor* to his species, when the most which can be gleaned from them is worldly notions of honor, of morality, and benevolence,—(religion being only introduced as a help to increase the interest of the story.) Sir, the perusal of these volumes may (and is it not to be feared that it *often does*) cause the adoption of principles and conceptions with regard to life and conduct which, (like the wandering light of the marshes, leading the unwary traveller to disaster and death,) will lead the soul from repentance and Jesus Christ; from God and heaven?

The applause of his young companions, we are told by his eulogist, was the recompense of the *boy* for the disgraces and punishments he received for being idle himself, and keeping others idle, during those hours which should have been employed in their tasks. And have not the applauses of men, let me ask, Sir, been the reward of the more mature romance writer, for the laborious idleness (as it respects the great business of existence—that of "working out our salvation;"—"making our calling and election sure;")—of his manhood—and by which he has doubtless diverted many a mind from these serious duties? The writer of this article deprecates the thought of the similitude being carried further, although the Reverend eulogist says, "*I will not now stop to inquire with the severe critic whether the romances of his later years may not subject him to the same condemnation.*" The only disgraces and punishments to flow from this later condemnation, must be in that eternal world where each of us will have to account for the use or misapplication of the talents committed to us. Surely, Sir, it is lamentable, I cannot otherwise regard it,—that voices from which we should expect warning to the people that "the time is short;"—that "the day of the Lord is at hand;"—that we ought not to "love the world or the things of the world;"—and surely not its *spirit;*—that if we "love the world the love of the Father is not in us,"—that we should "count all things but loss for the excellency of the knowledge of Jesus Christ;"—that such voices should join with the multitude and advocate the reading of romances!

Ω.

Communicated for the Churchman.

EXTRACT OF A "LETTER FROM THE EAST."

Smyrna, Sept. 23, 1832.

My dear Friend,—Here I am at length in a city every association connected with which is of the deepest interest;—the site of one of the seven primitive Churches, hallowed by the immediate presence of the apostles, and by the martyrdom of the venerable Polycarp. I have as yet been too busy to look around me much, but I hope soon for a more favorable opportunity. I attended worship to-day, at the chapel attached to the English consulate, where the Rev. F. V. Arundel officiates, and was much pleased. It is quite small, and would not contain over 200 at most. To-day, there were about 50; but, though few, they all seemed interested. The sermon was on the First Epistle General of John, 1st chap. and first four verses. The speaker dwelt feelingly on the advantages of that fellowship, of which the Apostle speaks, remarking, that although we were cut off from personal intercourse with all we loved, we could still offer the same supplications, return the same thanks, listen to the same truths, and, by the same Spirit, hold communion with the same Saviour, as our most distant friends. I could hardly govern my emotions when I arose, as he pronounced the open-

ing sentences of the Morning Service. I forgot, for a moment, the distance that separated us; I was again in our own church, with the voice of a dear friend sounding in my ears, with familiar faces round me, and those I loved by my side. I looked up, and saw the plain benches, and walls unadorned, excepting a simple tablet, with the inscription, "This do in remembrance of me," over the altar; and the turbaned heads, and grave, bearded faces of several Turks, whom curiosity led to look in at the windows, upon the worship of the "Christian dogs," as we are termed;—and such an oppressive feeling of loneliness, and home-sickness, came over me, that, I am almost ashamed to say it, I hid my face, and wept like a child. Certainly, much as I have been attached to this ritual, I never before fully felt how strongly it appeals to the heart. It was soothing to think, that at a distance of 5000 miles, I should this day be remembered in the prayers of many; and be assured you were not last, or least, in *my* thoughts. After service, I introduced myself to Mr. Arundel, and requested permission to call on him, which I received with the warmest welcome. I have appointed to-morrow afternoon, and anticipate a great deal of pleasure from my visit. Mr. A. is a gentleman of extensive information, and has visited the seven Churches in person. One of my objects is to obtain some light on their present state, and particularly that of this place, and Ephesus.

Sept. 25.--I called according to appointment, on Mr. Arundel, and was highly gratified. He is an extremely pleasant man; agreeable in his conversation, and with something in the cast of his countenance which reminds one forcibly of the lamented Heber. This alone is sufficient to cause a prepossession in his favor. He was very communicative on the subject of his travels, and entered into some very interesting details, respecting the ruins at Ephesus, and Metropolis; at the former of which places, he thought the traces of the ancient Church of St. John were plainly discernible, for in a mosque, which is well known to have been founded in the earliest ages of Islamism, he saw several pillars, with the Cross sculptured on their capitals, and evidently part of an earlier structure on the same site. He also distinguished the remains of the theatre, which, at the harangue of the Apostle Paul, resounded with the cry, "Great is Diana of the Ephesians;" and also those of the temple of the goddess. I have been favored with a small piece of marble from each, which I hope one day to exhibit to you. My own antiquarian researches too have not been quite fruitless. I discovered this morning two beautiful alto-reliefs in a fine state of preservation, with inscriptions, which I intend to copy. I have in vain endeavored to purchase them, as the owner of the miserable hovel, part of whose walls they form, refuses to part with them, unless at a most exorbitant price. I have also visited the summit of Mount Pagus, and examined the ruins there. They are plainly of three different ages. I have preserved a fragment of the oldest, the foundations of which are fast vanishing, and which, no doubt, are the remains of the Smyrna of the apostles' times. The second appear to have been erected at a late period of the lower Greek empire, and have a considerable portion still standing. The latest are those of the castle built by the Turks. This is constructed principally from the wreck of the two former, and is in such a decayed state, that it would be hardly safe to discharge the two cannons, which, to keep up a show of strength, are mounted on its summit. I have also broken a twig from a large cypress which grows near the spot where the bones of Polycarp, the angel of the Smyrnean Church, were anciently supposed to have been laid. No traces of the tomb itself are now visible, but the place is marked by tradition, and it is well known, that for many ages pilgrimages were made there; and sundry duly-attested miracles proved its identity.—Among the most striking features of the country, which I have noticed, are the Turkish cemeteries. There is none of the idle pomp, or what is worse, the gaudy finery, and mock sentimentality, which mark those of Europe; but each with its tall grove of melancholy cypresses round it, filled only with plain upright slabs of marble, surrounded by the turban, a few of which have the inscription gilt, inspires the beholder with a solemn, yet not unpleasant sense of the truth, that "as from dust we came, unto dust we must return."

JOURNALS OF THE GENERAL CONVENTION, &c.

NOTICE is hereby given that the Journals, Pastoral Letter, Convention and Consecration Sermons, by arrangements which were made at the Protestant Episcopal Press, have been forwarded to the respective Dioceses agreeably to the directions of the Convention, and as will appear from the dates annexed, with all practicable despatch.

1832.
Dec. 26. 1 copy to each of the Bishops, by mail.
1833.
Jan. 10. *Maine.*—A package by the schooner Exchange, Portland, care of S. Cutler, Esq.
16. *New-Hampshire.*—A package by the sloop Elizabeth, Portsmouth, Rev. Mr. Burroughs.
21. *Vermont.*—By mail, as soon as the arrangements at the Post Office would permit.
" *Massachusetts.*—Steam-boat Franklin.
10. *Rhode-Island.*—A package, steam-boat Benj. Franklin, Rev. Dr. Wheaton.
8. *Connecticut.*—A package, steam-boat, Rev. Dr. Croswell.
5. *New-York.*—By mail. (See above.)
8. *New-Jersey.*—A package by steam-boat Napoleon, Rev. Mr. Croes.
5. *Pennsylvania.*—A package by the Union Line, Rev. Dr. Mead.
" *Delaware.*—A package by the Union Line, Newcastle, Evan H. Thomas.
10. *Maryland.*—A package by the Union Line, Baltimore, R. M. Hall.
16. *Virginia.*—A package by the schooner Portsmouth, Rev. Dr. Ducachet, Norfolk.
8. *North-Carolina.*—A package (by request) to G. Hogg, Esq., Raleigh, forwarded by Hicks & Smith.
16. *South-Carolina.*—A package by the brig Lawrence, Charleston, Rev. Dr. Dalcho.
8. *Georgia.*—A package by the schooner Exact, Savannah, Rev. Mr. Neufville.
21. *Ohio.*—By mail.
" *Mississippi.*—A package to the care of C. W. Cotheal, New-Orleans.
" *Tennessee.*—By mail.
8. *Alabama.*—A package, ship Junior, Mobile, A. P. Baldwin.
21. *Louisiana.*—A package to the care of C. W. Cotheal, New-Orleans.
21. *Kentucky.*—By mail. (See above.)
" *Missouri.* do. do.
" *Michigan.* do. do.
" *Florida.* do. do.
" *Indiana.* do. do.

The persons, to whose care the different packages as above stated have been addressed, have received information to this effect by mail, and are respectfully requested to superintend the distribution of these documents.

HENRY ANTHON, *Secr'y, &c.*
New-York, Jan. 21, 1833.

THE CHURCHMAN.

SATURDAY, JANUARY 26, 1833.

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year, is the present price per annum of subscription to this paper. It is hoped that the assurances which led to this change in our *terms,* will be realized, in large accessions to our subscription list.

APPOINTMENTS BY THE BISHOP FOR CONFIRMATION.--Feb. 3d, Trinity Church; Feb. 17th, St. Paul's Chapel; March 3d, St. John's Chapel; March 17th, St. Mark's Church; March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

OBSERVANCE OF THE LORD'S DAY.—The interesting evidence of the Bishop of London before the House of Commons' Committee upon this seriously important subject, is given at length in the Christian Observer for December, and its appendix. Though of course relating directly to the forms of Sunday profanation which exist in England, and particularly to the evil as it presents itself in London and its vicinity, the statements and opinions of Bishop Blomfield are full of general interest and instruction. Did our limits permit, we should copy the evidence entire. The results of his observation when Rector of a parish in the country, and of the pious diligence with which he seems then to have noticed and cared for the spiritual interests of the poor,—which has indeed eminently characterized his whole ministerial course,—are remarkably evident through the whole of this document. We proceed to give some extracts. Alluding to the practice of violating the Lord's day, in the pursuit of pleasure by persons of all classes in society, but especially of the higher; he says:—

"I can hardly speak in language too strong of the evil effects that were produced, not merely upon the spiritual state of my parish, but upon its moral condition, by the manner in which Sunday travelling was carried on, in, or rather through, that parish, at particular times of the year."

The above remark refers to the Newmarket meetings, the fair, the horse race, &c. What a picture of licentious devotion to pleasure, and corrupting influence upon the quiet steady habits of the country, is presented in this paragraph:—

"The company who visit Newmarket consist not only of persons of bad character, of no rank or station in society, but of many of the first nobility and gentry of the land. It was a common custom, not only of the people of my own parish, but of all the neighboring parishes within five or six miles, to come, and, as they phrased it, see the gentry go down to Newmarket, (I am now speaking particularly with reference to Easter Sunday,) the consequence was, that all that part of the parish in which the church was situated was crowded with spectators from the neighborhood, all of whom were of course absent from their own village churches. Booths were erected along the road, beer sold, and the usual inducements to gambling and drinking which are commonly met with on those occasions. There used to be a great clamor and noise in consequence of the calling aloud for change of horses and for new packs of cards, it being very common for some of the parties travelling to employ themselves in playing cards in open carriages along the road: these cards were frequently thrown out into the road, between the inn and the church, sometimes with the most fearful execrations on the bad luck of the gamblers, and fresh cards were called for, which were supplied in the sight of the assembled multitude. In short, Easter Sunday, with the exception of the limited congregation who attended church on that day, and the greater number of whom hurried out at the conclusion of the service to witness the sight, was employed partly in intemperance and rioting, and partly in witnessing the gross and indecent violation of the Sabbath by their superiors. Upon my taking charge of the parish, I endeavored to put a stop to the booths selling beer, and other practices of a like nature upon that occasion; and by personal representations to my parishioners, and by conversation with many of the parties who were in the habit of attending, I succeeded without any interference on the part of the magistrates; but I found it impossible to stop the large assemblage of the people, and it was vain to argue with them as to the impropriety of coming together for such purposes on the Lord's day, because I was always met with this argument, that if it be right for our superiors to travel to Newmarket on the Lord's day, it cannot be wrong for us to go to see them; and so I found my ministry considerably impeded by circumstances connected with Sunday travelling during the whole of my continuance there. Of course Sunday travelling is not confined to the Newmarket days, but it was on those days that it was most offensive and injurious."

Objections were stated to a legal enactment designed to remedy these evils, or at least to mitigate them, on the score of their interfering with what were deemed allowable amusements. To these the Bishop replies, in the statement of a plain principle, of wide application, but too often lost sight of:—

"No person can pretend that any convenience or inconvenience connected with mere amusement, can be put in competition with a great moral injury done to a very considerable class of the community."

In regard to the duty of giving information in cases of known violation of legal provision for the decent observance of the Christian Sabbath,—a duty from which magistrates and private citizens too often shrink; Bishop Blomfield holds this language:—

"I think we ought not to consider that any legal provision will depend on common informers. If all people would do their duty living under a civil government, there would be no such things as common informers. I doubt whether, if temperate and reasonable laws were passed for the observance of the Sabbath, the enforcement of them would fall into the hands of common informers; because I think there is a very large body of serious, as well as reasonable persons, who are so much interested in the proper observance of that day, with a view to the morality and happiness of the people, that they would take care not to allow such laws to fall into the hands of common informers, provided the laws were so discreetly framed as not to defeat their own purpose, by too rigorous an enactment of penalties, or by too minute an interference with the habits of the people. My opinion is, that if the stricter observance of the Sabbath day is to be enforced by legal enactments, no part of any pecuniary fine ought to go to the informers, because if there is not a sufficient mass of religious and moral feeling in the body of the community to enforce such laws, they ought not to be enforced by persons actuated solely by motives of cupidity; I think that by that no good would come."

He adverts again to the moral influence of the rich upon the poor, and of the high obligations to consistent and exemplary piety resting upon the former, in the following paragraph:—

"I wish to state that the evil effects of this practice [Sunday travelling] were not confined simply to the duty of observing the Lord's day. It is obvious that the lower orders, if they see their superiors openly violating an acknowledged duty of religion, will not give them credit for being themselves believers, or for having any religion at all; and I know of nothing more likely to prevent the fixing of religious principles in the minds of the poor, or better calculated to unhinge the whole fabric of civil society, than the infusing into their minds a persuasion that those classes who have the best opportunity of inquiring after truth, and the widest field for the discharge of those duties which are consequent on a conviction of the truth, are really unbelievers. It is difficult to estimate the degree in which the labors of the Christian ministry are impeded, especially in towns, by the evil example of the rich."

And again:—

"I am not disposed to limit my observations as to the ultimate effect of such a change as I contemplated; because the poor receive from the rich (and when I speak of the rich, I mean those above them in the world) the money which they spend upon the Sunday morning. I apprehend that the influence of the higher classes, if their example were generally exemplary, as I supposed, would necessarily descend and operate on those next beneath them, and so on, till the practices complained of would be gradually put an end to by the application of remedies which might from time to time be found necessary; for instance, the masters would take care to pay their men, so that they should not spend their money on Sunday mornings: but, as I said before, till such a state of things is found to exist, we must interfere to a certain extent with the poor for their protection, to protect them in fact from themselves."

To be continued.

NEW EDITION OF THE BIBLE.—The necessary amount for securing the stereotype plates of a new edition of the Holy Scriptures, as noticed in the late circular given in our columns, will, it is hoped, be soon and cheerfully contributed. The managers have engaged heartily in measures for individual solicitation among their respective acquaintance. The (Methodist) Christian Advocate and Journal thus speaks of the projected edition.

"*Protestant Episcopal Bible Society.*—We perceive from the Churchman of Jan. the 5th, an appeal to the friends of the universal circulation of the Bible, for aid to enable the society to procure a new set of plates for a neat cheap edition. This call ought to be sustained: we hope it will be sustained, and the edition, of which we have a fine specimen before us, go forth to gladden the hearts of many. Contributions will be received by any member of the Board of Managers, and at the Depository of the Press, No. 46 Lumber-street."

And the Episcopal Recorder notices it as follows:—

"'*The Auxiliary New-York Bible and Common Prayer Book Society,*' are making efforts to obtain a set of stereotype plates of the Bible, of the 12mo. size, that they may be provided with Bibles better adapted for general circulation than those which they now print. In a circular issued for the purpose of obtaining contributions for this object, they state that the editions issued from these plates will combine the advantages of *legibility* and *durability.* 'They will give a very superior Bible for distribution by societies and individuals, which may be sold, printed on a fair and durable paper, well bound, filleted and lettered, AT A PRICE NOT EXCEEDING FIFTY CENTS, *provided the original cost of the stereotype plates be defrayed by voluntary contributions.*' A specimen sheet is circulated with a late number of the Churchman, which corresponds fully with the description above given."

UNIVERSITY IN GREECE.--A friend communicates to us the following explanation of the questions that have presented themselves in the communications of our Missionaries to Greece, and the statements of the Rev. Mr. Richmond, and which have invested the publications with regard to this project in some mystery. "There have been *several plans* for carrying the thing into effect. 1. One communicated by the Rev. Mr. Richmond to the missionaries at Tenos, and having their approval. 2. One communicated by Mr. Brewer to the missionaries, after an interview or interviews with Mr. Richmond, and disapproved entirely by them. 3. And a third communicated by Mr. R. to the Missionaries after his return to this country, and having their concurrence." If the various articles which appeared in the Banner, and the late publication in our own columns on the subject, be perused, with these suggestions upon the mind of the reader, he thinks the apparently variant expressions of opinion by the Missionaries will appear consistent and intelligible. We cheerfully give publicity to the explanation. Our own acquaintance with the subject is too slight to warrant any judgment upon the matter,—though at this moment we think the above satisfactory.

THE MISSIONARY CAUSE.—The collection in Trinity Church acknowledged to-day, toward the support of missions in this Diocese, consisted in part of a $100 note. Doubtless the individual who made this contribution was not the only one present whose means might have justified a similar donation to this best of causes.

SMALL BUT GENERAL SUBSCRIPTIONS.—The experience of others confirms the views which we have more than once expressed, that general and small subscriptions (not to the exclusion of large liberality where the means exist) are chiefly to be depended upon for the support of our Societies. Witness the following from the British Magazine.

Society for the Propagation of the Gospel in Foreign Parts.—I am happy in having to inform you of a very respectable meeting which was lately held at Sittingbourne, in Kent, for the purpose of forming a Branch Committee of the Canterbury Diocesan Committee of the Society for the Propagation of the Gospel.

In the circulars convening the meeting, it was stated that no annual subscriptions would be received of a higher amount than "*five shillings.*" This measure of *low* subscription met with general approbation; and whereas only three persons in the district had before subscribed to the Society, a list of 102 was immediately filled up on this occasion. Some gentlemen and ladies present put down the names of their children, &c.

From long experience of the wisdom and profitableness of encouraging low amounts of subscription, I beg leave to recommend my clerical brethren to adopt them amongst their parishioners at the present time. Money and membership we want in our societies, and I think the increase of them is yet to be found in a degree far beyond our expectations by means of general small contributions.—*British Mag.*

BIBLE SOCIETY IN CONNEXION WITH THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—Propositions have been made for grafting a branch with special reference to foreign distribution of the Scriptures upon this venerable Society. A correspondent of the British Magazine speaks of it as follows:—

I beg to observe, shortly, with regard to the institution of the Bible Society, in connexion with the Society for the Promotion of Christian Knowledge, or I would rather say, perhaps, the extension of the operations of that Society, that there is a strong feeling in favor of it amongst many clergymen of my acquaintance. For myself, not being able to reconcile myself to the idea of uniting with the Bible Society, on many accounts, I yet feel that I am neglecting a duty in not doing something for those who are afar off, and who are not immediately connected with this country, and that I would willingly double my subscription if such a plan were adopted. Upon the same principle would not a gradual extension of the Society for the Propagation of the Gospel in Foreign Parts be advisable? Depend upon it, if it were once known that the governors only waited for an increase of their funds to do this, that they would not be without liberal assistance.

CORRECTION.—A correspondent writes to us to notice an error in the summary statement of contributions from the different Dioceses to the Missionary Society, which was copied into our paper from the Report. In this statement the contribution of Rhode-Island is stated to be $154, whereas it amounts to $319, as appears from the periodical acknowledgments of the Treasurer. This sum, with the exception of $11, was contributed during the year 1832, and by three churches—$200 of the amount by the Female Philanthropic Society of St. John's Church, Providence.—*Episc. Rec.*

The same error was of course copied from the Report into our columns.

MISSIONARY RECORD.—The reader's attention is directed to the advertisement by the Secretary of our General Missionary Society, below, referring to this periodical.

Calendar.

Jan. 27.—3d. Sunday after Epiphany.
Feb. 2.—Festival of the Presentation of CHRIST in the Temple.
—— 3.—Septuagesima Sunday.
—— 10.—Sexagesima Sunday.

MISSIONARY SERMON.

A collection will be made on Sunday morning next, in St. Paul's Chapel in this city, in behalf of the Missionary Branch of the New-York Protestant Episcopal Education and Missionary Society.
January 26.

INTELLIGENCE.

DOMESTIC.

ORDINATIONS.—*South-Carolina.* By the Right Rev. Dr. Bowen, Bishop of the Protestant Episcopal Church in South-Carolina; on Friday, Dec. 21, 1832, in St. Michael's Church, Charleston, Mr. Charles Edward Leverett was admitted to the holy order of Deacons.
(*Charleston*) *Gosp. Messenger.*

CONFIRMATION AND CONSECRATION.—*North-Carolina.* St. John's Church, Fayetteville, was consecrated by Bishop Ives on the . Confirmation was administered to 18 colored persons in that church on the same day. 13 persons were also lately confirmed by Bishop Ives in Wilmington.

South-Carolina.—In St. Philip's Church, Charleston, 50 persons were confirmed by Bishop Bowen, on the 7th December last.

Missionary Association of Kenyon College.—The annual meeting of this Association was held in this place on the evening of the 7th inst. Resolutions, expressive of a determination to cultivate more of a missionary spirit among its members,—and devoting the subscriptions of the present year to the Greek Mission, except particularly directed otherwise, were supported by several animated addresses and passed.—Upward of *fifty dollars* were subscribed by the individuals present at the meeting.

Missionary Record.—The Missionary Record of the Domestic and Foreign Missionary Society, will be published *monthly,* and afforded to subscribers at $1 per annum—to members of the Society and those members of Auxiliary Associations whose contributions amount to the sum of $1, yearly, *gratis.*

Secretaries of Associations and others ordering copies, are requested to give their address *distinctly,* and to designate the *mode* by which they would have the paper forwarded.

Applications (post paid,) to be addressed to the Rev. P. Van Pelt, Philadelphia, or (if more convenient) to either of the individuals whose names appear in the following list.

Agents for the Record.

Maine.—Rev. Jos. Muenscher, *Saco;* Rev. J. Clap, *Gardiner;* Samuel Cutler, Esq., *Portland.*

New-Hampshire.—Rev. Benjamin Hale, *Dartmouth College;* Rev. C. Burroughs, *Portsmouth;* Rev. J. B. Howe, *Claremont;* Rev. M. B. Chase, *Hopkinton.*

Massachusetts.—Rev. J. S. Stone, *Boston;* Rev. T. Edson, *Lowell;* Rev. W. T. Potter, *Quincy;* Rev. A. L. Baury, *Newton;* Rev. J. Morss, D. D., *Newburyport;* Rev. John West, *Taunton.*

Vermont.—Rev. C. Chase, *Bellows Falls;* Rev. A. B. Hard, *Sheldon;* Rev. S. Nash, *St. Albans;* Rev. W. S. Perkins, *Arlington;* Rev. S. A. Crane, *Middlebury.*

Rhode-Island.—Wm. Muenscher, Esq., *Providence;* Rev. J. Bristed, *Bristol;* Rev. S. Wheaton, *Newport;* Rev. J. Barbelder, *Pawtuxet.*

Connecticut.—F. J. Huntington, Esq. *Hartford;* Rev. H. R. Judah, *Bridgeport;* Rev. S. B. Paddock, *Norwich;* Rev. J. Kemper, D. D., *Norwalk;* Rev. G. C. Shephard, *Stratford;* Rev. W. Lucas, *New-Haven;* Rev. J. M. Guion, *Saybrook;* Rev. S. Fuller, *Litchfield;* Rev. S. C. Stratton, *Newtown;* Rev. S. Pyne, *Middletown.*

New-York.—Rev. J. V. Van Ingen, *city* N. Y.; Mr. T. N. Stanford, No. 132 Broadway, *do.;* Rev. R. D. Hall, *Hempstead, L. I.;* Rev. H. Gregory, *Moravia;* Rev. J. C. Rudd, D. D., *Auburn:* Rev. H. J. Whitehouse, *Rochester;* Rev. A. Potter, *Schenectady.*

New-Jersey.—Rev. J. Chapman, *Perth Amboy;* Rev. J. Croes, *Brunswick;* Rev. M. H. Henderson, *Newark;* Rev. B. G. Noble, *Elizabethtown;* Rev. H. M. Mason, *Salem.*

Pennsylvania.—Rev. F. Beasley, *Easton;* Rev. G. E. Hare, *Carlisle;* Rev. N. Stem, *Harrisburg;* Rev. J. May, *Wilkesbarre;* Rev. J. B. Clemson, *Chester;* Mr. Wm. Stavely, *Philadel.*

Delaware.—Rev. I. Pardee, *Wilmington;* S. W. Prestman, *New-Castle.*

Maryland.—Rev. J. P. K. Henshaw, D. D., *Baltimore;* Samuel Young, Esq., *do.;* Rev. J. G. Blanchard, *Annapolis;* Rev. R. B. Drane, *Hagerstown;* Rev. C. F. Jones, *Chestertown.*

Virginia.—Rev. H. W. Ducachet, *Norfolk;* Rev. C. Dresser, *Halifax C. House;* Rev. J. Grammer, *Wyoming;* Rev. J. P. McGuire, *Loretto;* Rev. Wm. F. Lee, *Richmond.*

District Columbia.—Rev. C. Mann, *Alexandria;* Mr. Jos. Wilmer, *Theological Sem.*

North-Carolina.—Rev. J. B. Buxton, *Fayetteville;* Rev. William D. Cairns, *Wilmington;* Rev. John Avery, *Edenton;* Rev. J. H. Norment, *Washington.*

South-Carolina.—Rev. C. E. Gadsden, *Charleston;* Mr. Ebenezer Thayer, *do.;* Rev. J. R. Walker, *Beaufort.*

Georgia.—Rev. E. Neufville, *Savannah;* Rev. E. E. Ford, *Augusta.*

Ohio.—Rev. B. P. Aydelott, *Cincinnati;* Rev. S. Johnston, *do.;* Rev. M. T. C. Wing, *Gambier;* Rev. A. Sanford, *Medina;* Rev. H. Caswell, *Portsmouth.*

Kentucky.—Rev. G. P. Giddinge, *Hopkinsville;* Rev. A. Cleaver, *Paris;* Rev. R. Ash, *Shelbyville;* Rev. G. McMillan, *Danville;* Rev. B. O. Peers, *Lexington.*

Tennessee.—Rev. G. Weller, *Nashville;* Rev. D. Stephens, D. D., *Columbia.*

Mississippi.—Rev. P. Connelly, *Natchez;* Rev. U. M. Wheeler, *Woodville.*

Missouri.—Rev. W. Chadderton, *St. Louis.*

Michigan Territory.—Rev. R. Bury, *Detroit;* Rev. J. O'Brien, *Monroe;* Rev. S. H. Freeman, *Ypsilanti.*

Should it be inconvenient to any of the gentlemen who have been appointed Agents by the Executive Committee, to serve in this capacity, they will confer a favor on the Society by nominating some one who will act in their place.

The Editors of the "Churchman," "Episcopal Watchman," "Gambier Observer," "Gospel Messenger," (Auburn,) "Gospel Messenger," (Charleston,) and other religious periodicals, will oblige the Society by giving the above an insertion in their columns.

SUMMARY.

In the Legislature of this State a petition was lately received from inhabitants of Genesee county, against conferring civil or ecclesiastical offices on Priests.

The conductors of Brown University appeal to the members of the Baptist denomination for support to the institution as sectarian.

An epistolary controversy has been set on foot between the Rev. J. H. Hughes and the Rev. John Breckenridge; with reference to the errors of the Church of Rome. Their letters appear in the (Philadelphia) 'Presbyterian.'

The 'Philadelphian' contains a translation from the national newspaper published at Napoli; giving an account of the several schools (4 in number) existing at Athens under the care of the Rev. Jonas King; "*an apostle of one of the Apostolic Churches of the Presbyterians.*" "He has bought a place" it continues, "where he is building an institution simply for females, in which shall be taught such branches necessary for the education of females, as are taught in similar institutions in Europe."

Almanacs.—The Hon. Stephen Van Rensselaer, of Albany, has paid for 5000 of the Temperance Almanacs to be distributed in that city and county.—This is well, and characteristic of the man. Would not our Tract Society have done a valuable service to the Church, and one in all respects within its peculiar province, in bearing a large proportion of what 'the Churchman's Almanac' would have cost, and circulating it at a small price, or gratuitously? Is not the suggestion worthy of serious consideration with reference to the coming year?

Say.—Another great man has joined "the dead of 1832." Jean Baptiste Say, memorable for his works on political economy, died in Paris in November last.

Common Schools of New-York.—The annual report required of the Secretary of State, as Superintendent of Common Schools, was made to the Assembly on Monday. The following extracts from this interesting document, exhibit a most gratifying view of the progress and results of the system of common school instruction in this State:

"There are 55 organized *counties,* and 811 *towns* and *wards* in the State. Returns have been received from the clerks of all the counties.

"These reports show that there are 9600 *school districts* organized in the State, and that 8941 of these districts have made their *annual reports,* as required by the statute.

"There were, on the last day of December, 1831, 508,878 children over 5 and under 16 years of age; and that 494,959 *scholars* were taught in the same districts during the year, in the common schools of the State; and that 8,941 district schools have been kept open for the reception of pupils an average period of eight out of the twelve months.

"The amount paid for teachers' wages in the several districts of the State, over and above the public money apportioned by the commissioners, as may be seen by abstract B, is $358,320 17 cents. This sum, added to the public money, gives a total of $663,902 95, paid for teachers' wages; except about $60,000 in the city of New-York, which is raised by a special tax, and applied to the erection of school houses.

"The productive capital of the school fund has been increased during the year ending 30th September, 1831, $31,015 88, from the sale of school fund lands and other sources.

"The productive capital of this fund now amounts to $1,735,175 28. The revenue for the coming year is estimated by the Comptroller at $101,250."

Two of the principal Taverns in Boston, viz. Holland's House and the Indian Queen Tavern, are conducted without the use of ardent spirits.

ACKNOWLEDGMENTS.

EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New-York Protestant Episcopal Education and Missionary Society, acknowledges the receipt of the following sums:—

Missionary Disposable Fund.

1833.		
Jan. 15.	Received collection made at St. George's Church, New-York, on Sunday, 13th instant, - - - - - -	$71 92
"	"A mite," from a poor member of St. Clement's Church, - - -	50
" 21	Received collection made at Trinity Church, New-York, on Sunday, 20th,	225 41
"	Received Collection made at St. Mark's Church, Le Roy, per Rev. F. H. Cuming, - - - - - - -	12 00
		$309 83

Education Fund.—Permanent.

1833.		
Jan. 14.	Received from a member of Trinity Church, New-York, a donation,	$25 00

BENJAMIN M. BROWN, *Treasurer,*
Jan. 23, 1833. 61 Water-street and 128 Bowery.

SUNDAY SCHOOL UNION.

THE subscriber, as Treasurer of the General Protestant Episcopal Sunday School Union, acknowledges the receipt of the following items:—

Amount collected by teachers of the Female Sunday School of St. Peter's Church, Philadelphia, in aid of the *Stereotype Fund;* and placed in the books of the Union as in part for constituting an individual (to be hereafter named) a life manager, - -	$24 00
Rev. Robert W. Goldsborough, his annual subscription to the Union, for 1833, - -	3 00
	$27 00

FLOYD SMITH, *Treasurer,*
January 19, 1833. No. 12 Maiden-lane.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of the following donations, viz:—

From a female member of Zion Church, New-York, - - - - - -	$5 00
From "A Mechanic," - - - - -	5 00
From Mr. Charles J. Aldis, a member of St. Luke's Church, New-York, - -	20 00
From two ladies of the congregation of Christ Church, Ballston Spa, N. Y., through the hands of the Rector, the Rev. Deodatus Babcock, - - - - - -	8 00
From the Rev. F. H. Cuming, through the Rev. J. V. Van Ingen, being the amount of a collection made in St. Mark's Church, Le Roy, N. Y., - - - - - -	10 00
	$48 00

JAMES SWORDS, *Treasurer*
January 22, 1833. Green Bay Mission Fund.

GREEK MISSION.

The undersigned has received, and paid over the $5 mentioned in the following communication:—

"A Friend to the Greek Mission encloses $5 to assist in paying the $12 91 forwarded by the P. E. Press in Books to our Missionaries at Athens, on Wednesday last.—New-York, P. E. Press, January 14, 1833."

THOMAS BROWNING.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending January 24th, from the following persons, viz:—

George, Latimer & Co.—J. Truesdail—Rev. James A. Fox, *with remit.*—Rev. Paul Trapier—S. Drum—G. E Spreuill—S. Babcock 2, *with remit.*—Joshua Skinner—George, Latimer & Co.—A. C Magruder, *with remit.*—Abner Greenleaf, P.M.

[Translation: From the Journal of the Flushing Institute for January, 1833.]

ON THE LOVE OF JESUS.

Saviour, o'er thy children reigning,
Glorious, yet of lowly birth,
Sweetly with thy love constraining
Whom thou hast redeem'd on earth:

Oh! the rapture of the spirit,
Join'd with thee in love divine,
Firmly trusting on thy merit,
Hoping to be always thine.

Let me on life's stormy billow
Ever prove thy guardian care!
Make with thee the grave my pillow,
Rise with thee thy reign to share.

Ruling o'er thy saints for ever,
Source of life and hope and love,
From thy blissful presence never
Let our faithful bosoms rove.

Thee enjoying, thee beholding,
May we praise thee and adore;
Scenes of glory new unfolding,
Make us thine for evermore! S.

THE WELCOME VOICE.

Oft when the morning's early ray
Proclaims the rising of the day,
A gentle voice salutes my ear,
Which it delights my soul to hear;
It speaks of love—of sins forgiven—
An endless day—a glorious heaven;
In gentle tones, it speaks to me:
"These blessings, soul, are all for thee."

Amid the noontide cares of life,
Its bustle and its angry strife;
Then do I hear the same soft sound,
Though all be noise and strife around:
It speaks of love—it speaks of peace—
Of a bright land where cares shall cease;
In gentle tones it speaks to me:
"Redeemed soul, they 're all for thee."

And when at length the day is gone,
Its cares and labors all are done:
When loved and loving friends are near,
That sweet, that welcome voice I hear:
It speaks of a celestial home—
Of friends who to its rest shall come;
In gentle tones it speaks to me:
"Much favor'd soul, they 're all for thee."

W. M.

Sand Lake, Dec. 31. (*Alb.*) *Jour. & Tel.*

THE MINISTRY.

From the (Dublin) Christian Examiner.

The minister of Christ should even more than other men "begin, continue, and end" all his labors in the name and in the strength of the Lord. His work is spiritual—his instruments are spiritual, and as he naturally possesses neither spiritual wisdom nor power, he is bound to look upward and seek at the hand of Him with whom is the residue of the Spirit. "The blessing of the Lord maketh rich"—and without it a pastor and his flock are lean and poor indeed. That blessing in order to be enjoyed must be prayed for, and if preaching were more accompanied by prayer than it is, we might expect to hear of more good effected by means of it. With too many preaching seems to be regarded as every thing, and that nothing more is required than the statement of the Gospel. Would that it were always stated Scripturally, and not cast into some human mould; but were the statement of it ever so clear, and were the deliverer of that statement a Paul, or an Apollos, it would not necessarily either convert a sinner or comfort a saint. The Holy Ghost alone can make it effectual for the accomplishment of these objects, and therefore should the people pray for the minister, and the minister for them, and for himself, that the seed sown may be watered—may share in the light and heat of the Sun of Righteousness—and may thus bring forth fruit unto perfection—even to eternal life.

Impressed with the conviction that every man who is conscious of his own weakness will acknowledge his need of help, I send for insertion two prayers, extracted from "Lectures on the Nature and End of the Sacred Office," &c., by the Rev. John Smith, Campbelton—now out of print—one to be used before entering upon the work of preaching, the other after. They will at least suggest thoughts for prayer; and that man must have a very high opinion of himself who would not be happy to use them just as they are. May all who minister in holy things partake more of the spirit of their divine Lord, and be made more willing in every respect to imitate his blessed example.

PRAYER BEFORE ENTERING ON PREACHING.

O God, in whose hands are the hearts of all men, and who turnest them as rivers of water, whithersoever thou pleasest, I go forth on this day in thy name; send, O send, prosperity! I go forth on the errand of thy Son, my Master, to persuade the souls for whom he died to be reconciled to thee, through his blood, and to be saved: O send, I beseech thee, for his sake, send good speed this day! O let not my wandering sheep be lost, let not my prodigal children perish! Let not the blood of the Son of God, so far as concerns them, be shed to no purpose! O send the Spirit of thy light and truth to guide thy servant who goes forth on this day in search of them; send the Spirit of thy presence to enable him to bring them home! Thou hast made the mouth and the tongue, and from thee alone is the power of persuasion; give, therefore, a word in season, that sinners may hear thy servant's voice, and obey it! Then shall this be a day of gladness in heaven; and, "the dead is alive, the lost is found," shall be the song of ten thousand angels. Transporting thought! it makes thy servant to go on his way rejoicing. O may it please the Most High, to send the Spirit he hath promised within me, and own the weakest and most unworthy of his servants on this day, so as to make him the instrument in his hand to save souls. Then will the excellency of the power appear indeed to have been of God. Yes—the power and the glory for ever shall be thine, O Father of mercies! who hast no pleasure in the death of sinners. Take pity, therefore, on my poor perishing flock, and save them. O make bare thine arm, and let them feel this as a day of thy power on their souls! Art not thou he that did wonders of mercy and of love of old? Where is thy zeal and thy strength, the sounding of thy bowels and thy mercies? Are they restrained? O may the people to whom I speak on this day, feel, from their own experience, that thy mercy endureth for ever! May the Redeemer ride triumphantly in the chariot of the Gospel on this day; may the gates of brass be broken before him, and the bars of iron be cut asunder; and may the people to whom I speak own that he hath prevailed! May this be the day of ransom to their souls, and may they with glad hosannahs welcome the Son of David! O thou Holy Spirit! come, come, with thy enlightening, convincing, converting, and sanctifying power. Impress the souls of sinners with a sense of their guilt, and give them a clear sight of their danger. Bind the stubborn will to the obedience of the Gospel, and make this people willing in the day of thy power. O thou who didst brood on the face of the deep, and bring light and order out of darkness and confusion, a beautiful creation out of an indigested chaos, work with the same almighty energy on the hearts of the people to whom I am about to speak, that they may be created anew, after the image of Him who made them! Breathe, breathe on these dry bones, that they may live; quicken these dead souls, that all heaven may rejoice, and the first-born sons of creation unite with these new-born babes in singing praises to Him who sitteth on the throne, and to the Lamb, for ever and ever!

PRAYER AFTER PREACHING.

O God and Father of my Lord and Saviour Jesus Christ, in whose name I have been speaking, and whose message I have been declaring, pardon the sins of my holy things, and prosper, for the sake of thy Son, the work, the important work, in which I have been engaged! Thy servant has been planting and watering, and now waits at the foot of thy throne for that blessing of thine which only can give the increase. O let the dew of heaven alight on my garden, and the Sun of Righteousness shine on it! Or if this be too bold a request for a worm utterly unworthy of thy least notice, do it for thy own great name's sake; honor thy own word; bless thy own ordinances; and glorify thy Son, and suffer not his blood to be shed for this people, without effect! O may he see of the travail of his soul among them, and be satisfied! May the Spirit which he hath purchased work powerfully among them! May he teach, convince, convert, sanctify, and seal them to the day of redemption! O why should these poor sheep perish, when an all-sufficient Saviour is provided? Is there no balm for them in Gilead, is there no physician there? O may it appear that there is! Hear, heal, save! Let this be a day of thy power, on which they may be a willing people; a day which many of them may remember, as that on which they received a spiritual life, and were born again. Let this be a day on which the great and good Shepherd himself shall be said to have gone forth to seek the lost, and bring the wandering home! May this be a day on which he shall be said to have fed his flock as a shepherd, to have gathered the lambs with his arm, and carried them in his bosom, and to have gently led those that are with young! On this day, O my God! let the heavenly harps be strung in praise of thy redeeming love, and let rejoicing angels sing over the conversion of sinners! O hear the prayers of the Church on earth, and fulfil the joy of the Church in heaven, so shall the Church, above and below, with one voice, praise thee, and so shall thy servant go on in his way rejoicing! O let not my Lord be angry, if his unworthy servant shall urge this request with persevering importunity; if I shall never hold my peace, day nor night, and give thee no rest till thou establish and make this people a praise upon the earth! For this purpose let thy word this day preached, and the ministerial labor performed, be blessed to them! Let it be as the good seed that shall bring forth a hundred fold; and let thy good providence watch over it, that no enemy may sow tares among it! And now, O God, let not thy servant be as the husbandman who slept, but give him grace to watch and be faithful; and bless thou his labor, and give the increase! May the seed spring, grow, and ripen, through thy blessing, on his constant care! May it be kept till the great day of the harvest, bound in the bundle of life, and gathered in by rejoicing angels, into the garner of God! O my God give me grace to be more faithful, and enable me to discharge all the duties of my ministry! O *my* God, be the God of my people. Carry them in thy bosom, and let thy everlasting arms be underneath them! O hear, for the sake of thy Son, in whose name I make my supplication, through whose hands I desire to transmit it, and on whose intercession I rely, for procuring it thy acceptance. *Amen.*

PRACTICAL.

THOUGHTS ON YOUNG CONVERTS.

It may seem paradoxical to notice as a disadvantage to the young convert, in the formation of religious habits, the peculiar state of his spiritual frames and feelings.

To him emphatically "to live is Christ." In every variety of circumstances, whether he walks through silent solitudes, or mingles in busy, social scenes, the waters of life are swelling from his heart in one unbroken tide of rapture.—Wherever he goes, whatever he does, the felt, the sacred presence of God, surrounds him with an atmosphere of holiness, which breathes like the air of heaven. To such a man the systematical arrangements of a religious life are unnecessary; the set time and place for communion with God, are superfluous to him whose soul lives upon the wings of devotion, and who finds an oratory even in the careless circles of social life. He *delights* it is true in the more intense and unembarrassed enjoyments of his secret retirements; but these are irregularly sought, and rather to gratify the fervent aspirations of spiritual affection, than with any reference to the institution of religious habits.

Observe the consequence: gradually the keen edge is worn away from his spiritual affections; their solidity, and perhaps their consistency is increased, but they have lost the quick and lively impulse which they received on their first creation. The interests of life which had seemed for a season nearly annihilated by the sweeping current of spiritual raptures, resume their influence. He opens his eyes again upon the world, and feels that it is fair; and though he views it now with the rectified vision of the new creature, yet often do the mists of passion rise to dim his perceptions, and sometimes the "god of this world" succeeds in blinding even the child of light. He is no longer urged to the presence of God by the constant fervors of devotion, and perhaps he secretly pleads to himself the example of his earlier walk, as a sanction for his present laxness in duty.

This is the crisis of the [his] Christian life, the great turning point upon which hinges all the important interests of his future course. From hence he will proceed with the steady motion and in the regular orbit of duty dispensing wholesome influences on all around,—or else run lawless through the mystical firmament, scattering unbelief and shame. O how desirable then, that every help, human and divine, should be made to bear upon this accessible, this important point! How desirable, that when the new-born soul casts from him "the garment spotted by the flesh," he should look narrowly to it, that its place is supplied by "the armor of light:" that when he reaches this dangerous pass, he will not be found unfurnished for the combat.

Let him act the enlightened Christian philosopher, and knowing the deep though silent strength of unresisted habits, beware of carelessly sliding into any unexamined course of action. Nay more, let his anxious industry be constantly at work to accumulate around him those spiritual barriers which are presented to the encroachment of evil, by the arrangements of a strict and well regulated life: so that in his future course, he may never draw an evil influence from the recollections of this privileged period.

But above all, now that his place is near the throne, that his hand still touches the golden sceptre of favor, let him turn his interest there to a precious account. A long life perhaps of perilous struggle is before him; but there is no equivocation with God, and his promise is full and direct, "Ask, and thou *shalt* receive." Simple unsophisticated faith, leans upon it with unquestioning confidence, and turns it into action as a practical truth.

Perhaps we may properly rank among his peculiar disadvantages, the *disappointwents* of the inexperienced convert.

His impressions of religious truth, are vivid and affecting. He lives, if we may so speak, in sight of that invisible world, whose very existence is but faintly recognised by the careless people around him; but while a thousand visions of benevolence are floating through his mind, that fact is overlooked or at least only slightly estimated. With the ingenuous credulity of that charity which "thinketh no evil," all things seem possible to him. How easy to impart to others, those feelings which throb so powerfully in his own bosom! How more than easy to convince them of that truth, which blazes upon him with a light "above the brightness of the sun!"

He remembers, too, the graceful courtesies and amiable complacencies of social intercourse; and surely, he thinks, beings so gentle and facile will yield him their affectionate attention, their grateful interest? Thus filled with hopeful anticipations, and perhaps leaning too much on an arm of flesh, he commences his career of benevolent enterprise, too often to experience with the amiable reformer, that "old Adam is too strong for young Melancthon."

The frigid indifference of some, the offended pride of others, the varied but almost universal repulse, deject his spirits, and repress his zealous animation. Perhaps, too, his zeal for God was not sufficiently guided by "the wisdom of the serpent,"—perhaps he was intemperate in reproof or ill-timed in exhortation, and now his spirit not only languishes, under the bitterness of repeated disappointment, but under the consciousness of deserved censure. And if he be one of those beings of "finer mould," whose sensitive temperament, exalts alike their pains and their pleasures, how will he agonize under the caustic severity of ridicule, or the gross scurrility of abuse. His generous spirit shrinks with abhorrence from the distorted view of his own character, which he sees entertained by many minds: he knows that the simple overflow of his honest emotions, is considered the mere *display* of religious ostentation, and his affectionate concern for his fellow-creatures, misconstrued into the meddling interference of officiousness. Thus stigmatized as a puritan and a busy body, and conscious of the desert of better things, he retires distressed and dispirited from the field of action: and it will be well if the energies of his character be not entirely broken, or at least greatly weakened by his first unsuccessful undertakings.—Feeble and timid spirits seldom recover from such failures: they shrink back into that retirement which they consider themselves to have left to so little purpose; and concluding that as the exhibition of their religion has done others so little good, and themselves so much harm, it will be best in future to keep it to themselves, they sink into those ciphers in religious communities, which swell the numbers, without increasing the usefulness of the Christian body. Nor is this the whole extent of the evil; the disappointed spirit is not unfrequently tempted to "charge God foolishly," with unfaithfulness to his promises; not that he dares permit himself to face a direct proposition of this kind, but a vague feeling that he *deserved* a better fate when he was venturing all in his cause, we fear not unfrequently presents itself.

But happily there are some who are enabled to extract from this bitter lesson the good with which it is richly fraught; who learn for the future to cast themselves and all their undertakings more unreservedly on Him who careth for them; learn to moderate their expectations and proportion them rather to the realities of life, than the glowing figments of fancy; and with the mild philosophy of indulgent Christianity, separating the *sinner* from his *sins*, are "kindly affectioned" to the one, even while oppressed by the consequences of the other.

To be continued.

DENIAL OF PROVIDENCE.

I will search Jerusalem with candles and punish the men that are settled on their lees: that say in their heart, The Lord will not do good neither will He do evil.—*Zephaniah* i. 12.

Sincerity in error, I am bound to warn you, my Christian friends! cannot be safe.* We may not calculate upon security under the plea that we are sincere;—that we have not believed such and such mysteries of religion, for instance, and that we could not believe them. Look to the text; (Zeph. i. 12,) I will search out and punish—not those who *say* "God will not do good nor evil:" a person might utter this egregious absurdity without believing it, from an affectation of singularity, from a desire to raise the dignity of fancied philosophy;—but I will punish even those *who say it in their heart*, who are sincere in their error, who really imagine there is truth and even wisdom in the foolishness and falsehood of which we are treating.

O, my brethren! if such be the fate of those who, even in secret, harbor this unbelief,—if they who *doubt* God's providence thus offend Him,—and we have here the word of God for our charitable apprehension that they do,—what shall be our hope if we should openly *deny* Him? If I be amenable to such punishment for merely saying in my heart that good and evil may happen without God, what, what may be my lot if I should vent my unbelief in conversation or in writing? Will God be so seriously offended, make so strict a search and punish so signally the man who shall foster secret atheism in the retirement of his own bosom—what, then, shall we say of those for whom we need no candles to search them out,—who shall, without a blush, bring forth the unnatural monster to the light,—who shall dress it with the trappings of a false philosophy, and teach it the insidious smile of her whose path goes down to hell,—and send it forth, like Satan on a festival day, to walk up and down this fair earth with the sons of God? What, but that the spirit which could prompt such proselytism, is worthy the zeal and apostleship of that being who could suggest to us that we curse our God and die? (Proverbs vii. Job i. 6–11, and ii. 9.)

Is not corrupt passion strong enough even within the bosoms of those who do believe in the over-ruling providence of God? Are there not difficulties enough in the way of a sincere profession of religion, but the check which the belief in an ever-present God imposes on vice, and the encouragement it gives to deeds of virtue, and humble resignation, and patient bearing, must be done away?—O! my brethren! if in the inmost heart of any of you there lurk one particle of this unbelief—pray to God, this night, to root it out. Search, search yourselves, that you may be spared in the day of the scrutiny described in the text. Breathe not a whisper of such secret doubt to the unsettling of the simple faith of another! If you do, the effects may be smouldering and gathering strength and spreading their festering influence upon generations yet to come,—a savor of death, increasing the numbers of the damned,—years after you shall have turned, in penitence and tears, to the God whom you have slighted—(Zechariah xii. 10, Acts ix. 4)—years after you would give worlds, if you had them, that you might recall the hell-born sentiment, (Matt. xii. 36, Ps. xciv. 9,) which, though uttered in confidence in the ear of night, could not fall to the ground without your Maker's knowledge, or without being, to others, a savor of life or of death, according as those who were so unhappy as to hear it, turned to God on hearing it,—or to the human—say the Satanic—reasonings which dispute God's perfections, His providence, or His attributes.*

As a madman who casteth firebrands, arrows and death, so is the man that deceiveth his neighbor and saith, Am I not in sport? Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. (Prov. xxvi. 18, 19, Matt. xviii. 6.)

O, believe me, an hour is coming in which, though you may now say, in your heart, "The Lord will not do good, neither will He do evil," you will turn to the Lord:—God grant that it may not be too late! (Philip. ii. 10, 11, Proverbs i. 24–33.) Indeed, indeed, whatever may have been your disposition during the hours of health and ease—whatever may have been your declarations, sincere or insincere, respecting your belief that the doctrine of a Divine Providence was contrary to reason and unworthy of philosophy, and an illusion of superstition—there will be no such pride of reason, no such irritable dignity of science, no such jealous dread of the imputation of superstition, in the hour of death! In those moments of extremity the prevailing cry, even of those least likely to be suspected of superstition, has not been—"Return health! return, tumultuous joy! return, political triumph! return, friends of my youth! return, worldly treasure,—or studies of philosophy,—or secular occupation!" Such cries are then known to be vain. Some of these former objects of preference and of delight are placed for ever out of reach. Those which remain, and those which might be regained at a call, are powerless, utterly unable to help or comfort, and no longer objects of desire. You will, then, be no longer able or inclined to console yourself with the idea of protection beneath the general law of nature. Your prayer and your confession will then be directed to that Being who will alone be able to help you. Return, O Lord! (Ps. vi. 4.) Your acknowledgment of the source of your suffering, too, will not stop short of the same Almighty cause. You will, then, no longer upbraid nature, or man, or accident, as the supreme cause of your calamity. You will no longer rest in the belief and the acknowledgment of mere secondary causes. You will see that God is the prime universal mover, whether the calamity which lays you low be the effect of natural decay, of physical derangement, or atmospheric influence, or mephitic vapor, of man's malice, or of seeming accident. Your confession of divine providence, under its mysterious as well as under its more ordinary visitations, will be imbodied in the prayer—Turn Thee, O Lord, to thy returning creature, my Lord, and my God!—Archdeacon Wix.

* The unsoundness and the danger of the popular notion that sincerity may be substituted for faith, is very ably shown in a Sermon by Bishop Horne on the necessity of believing,—Vol. IV. Sermon 1, on Mark xvi. 15, 16. On the same subject the reader may also consult an excellent essay contained in the 73d number of the Churchman.—*Author.*

* What are we to say of the system, which, under a false show of liberality, allows works to be circulated which produce the most atrocious crimes? If I administer poison to the body, I am hanged; but if I administer poison to the mind,—if I corrupt and betray the ignorant,—if I deceive him, and make him a murderer and a suicide,—the friends of light and knowledge would raise a howl of "persecution" and "bigotry" if any attempt should be made to stop me in my course.—*Remarks on Messrs. Carlile and Taylor: Christian Remembrancer for Sept.* 1832.

ENCOURAGEMENT.

I will run the ways of God's commandments, when thou shalt enlarge my heart.—*Ps.* cxix. 32.

It is good to be in the way of God's commandments even at the slowest motions. Love will creep where it cannot go. But if thou art so indeed then wilt thou long for a swifter motion. If thou do but creep, be doing, creep on, yet desire to be enabled to go. If thou goest, but yet halting and lamely, desire to be strengthened to walk straight; and if thou walkest, let not that satisfy thee, desire to run. So here; David did walk in this way, but he earnestly wishes to mend his pace; he would willingly run, and for that end he desires an *enlarged heart.*

Some dispute and descant too much whether they go or not, and childishly tell their steps, and would know at every pace whether they advance or not, and how much they advance, and thus amuse themselves and spend the time of doing and going, in questioning and doubting. Thus it is with many Christians. But it were a more wise and comfortable way, to be endeavoring onward, and, if thou make little progress, at least to be desiring to make more; to be praying and walking, and praying that thou mayest walk faster, and that in the end thou mayest run; not to be satisfied with any thing attained; but yet, by that unsatisfiedness, not to be so dejected as to sit down, or stand still, but rather excited to go on. So it was with St. Paul; *Forgetting the things which are behind, and reaching forth unto those things which are before, I press forward!* If any one thinks that he hath done well and run far, and will take a pause, the great Apostle is of another mind; *not as if I had already attained.* O no! far from that; he still sets forward, as if nothing were done: like a runner, not still looking back to see how much he hath run, but forward to see what he is to run, *stretching forth* to that, inflamed with frequent looks to the mark and end. Some are retarded by looking on what is past, as not satisfied; they have done nothing, as they think, and so stand still discontented. But even in that way, it is not good to look too much on things behind: we must forget them rather and press onward.

Some if they have gone on well and possibly run for awhile, yet if they fall, then they are ready to lie still and think all is lost; and in this peevish fretting at their falls, some men please themselves and take it for repentance, whereas it is not that but rather pride and humor. Repentance is a more submissive, humble thing.—But this is what troubles some men at their falls, especially if after a long time of even walking or running, they think their project is now spoiled, their thoughts are broken off: they would have had somewhat to have rejoiced in, if they had still gone on to the end, but being disappointed in that, they think they had as good let alone and give over. Oh, but the humble Christian is better taught! His falls teach him indeed to abhor himself; they discover his own weakness to him, and empty him of self-trust; but they do not dismay him from getting up and going on, not boldly and carelessly forgetting his fall, but in the humble sense of it, walking the more warily, yet not the less swiftly; yea, the more swiftly too, making the more haste to regain the time lost by the fall. So then, if you would run this way, depend on the strength of God, and on his Spirit leading thee, that so thou mayest not fall. And yet if thou dost fall, arise, and if thou art plunged in the mire, go to the fountain opened for sin and uncleanness, and wash there; bemoan thyself before thy Lord; and if hurt and bleeding by the fall, yet look to him; desire Jesus to pity thee, and bind up and cure thy wound, washing off thy blood, and pouring in of his own.

However it is with thee, give not over; faint not, run on. And that thou mayest run the more easily and expeditiously, make thyself as light as may be; *lay aside every weight.* Clog not thyself with unnecessary burdens of earth, and especially lay aside that which, of all things, weighs the heaviest and cleaves the closest, *the sin that doth so easily beset us*, and is so hardly put off as that folds so connaturally to us, and we think therefore will not hinder us much. And not only the sins that are more outward, but the inner, close-cleaving sins, the sin that most of all sits easily to us; not only our cloak, but our inner coat; away with that too, as our Saviour says in another case; and *run the race set before us*, our appointed stage, and that *with patience* under all opposition and discouragements from the world without and from sin within. And to encourage thee in this, look to such a *cloud of witnesses*, that compasseth us about to further us; as troubles, temptations, and sin do to hinder us. They encountered the like sufferings, and were incumbered with the like sins; and yet they ran on and got home!—Alexander would have run in the Olympic games if he had had kings to run with; now in this race kings and prophets and righteous persons run; yea, all are indeed a kingly generation, each one heir to a crown as the prize of this race.

And if these encourage thee but little, then *look* beyond them, above that cloud of witnesses, to the *Sun*, the *Sun of Righteousness;* looking off from all things here that would either entangle thee or discourage thee, taking thine eye off from them and looking to Him who will powerfully animate thee. *Look to* Jesus, not only as the forerunner in this race, but also as thy undertaker in it, *the author and finisher of thy faith.* His attaining the end of the race is the pledge of thy attaining if thou follow Him cheerfully on the same encouragements that are looked to;—*Even for the joy that was set before him, He endured the cross, and despised the shame, and is now set down on the right hand of* God*!*

Archbishop Leighton.

FINAL CRITERION OF JUDGMENT.

If we receive the truths of Christianity, we are not merely put in possession of them as title-deeds to a blessed inheritance above, to be presented after death for our entrance into heaven; they are also instruments to be made use of before death, for graving upon us, as it were, the character of heaven, and when the day of judgment comes, it is not by a direct inspection of the title-deeds that our right to heaven will be ascertained; it is by the inspection of that which has been engraved by the truths of Christianity, operating as so many instruments upon our character. Christ will look to the inscription that has been made upon our hearts and lives: so, while nothing can be more true, than that it is by faith we are justified, it is in the fullest harmony with this truth, that it is by works we are judged.—Chalmers.

DEVOTIONAL.

For the Churchman.

Mr. Editor,—The accompanying gems may not be unworthy of your acceptance. For, although they lose much of their native brilliancy by being viewed through the medium of my imperfect translation, they will be found still to retain the lustre of that pure vein of piety, which pervades the writings of the holy fathers.

Yours, with respect, E. W.

DISPOSITIONS FOR PRAYER.

I could not pray, if I could not believe. But, did I possess true faith, I could purify that heart which sees my God; I could smite my breast with my hands; I could bathe my knees in tears, my whole frame would shudder, my countenance grow pale; I could cast myself at my Master's feet, wash them with my tears, and wipe them with the hair of my head; I could cling firmly to His cross, and leave it not till I had won his mercy. But now, too often in my prayers, am I strolling through the public galleries, or calculating my usury, or, borne away by vile thoughts, and doing what I must blush even to name.—Where, where is faith? Was it thus, think we, that Jonas prayed? thus the three youths? thus Daniel amongst the lions? thus indeed the thief upon the cross?—St. Jerome. *Dialog. adv. Luciferianos.*

At the hour of prayer, we should always enter the court of heaven, that court, as it were, in which the King of kings is seated on His starry throne, surrounded by the innumerable army of blessed spirits. How great the reverence, then, how great the fear, how great the humility, with which a base reptile, crawling from its marsh, should approach a scene of such sublimity! How overwhelmed with awe, how prostrate in supplication, in short, how humble and earnest and wholly absorbed in mind, must vile, miserable man appear before the glorious Majesty of heaven, in the presence of the angels, in the assembly and congregation of the just! In all our works, indeed, we need much vigilance of mind, but in none so especially as in our prayers.—St. Bernard. *Serm. de quatuor modis orandi.*

THE CHURCHMAN,

Edited by the Rev. John V. Van Ingen, is published weekly, on Saturday, by the New-York Protestant Episcopal Press, at their Buildings, No. 46 Lumber-street.

It will be particularly devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end will maintain and set forth, and when necessary, defend those principles and that policy, which had the well-known warm and decided sanction and approbation of the late venerated and beloved Bishop Hobart; and in the application of which, he so faithfully and successfully labored in behalf of that cause to which "The Churchman" will be devoted, "evangelical truth, and apostolic order."

ALL COMMUNICATIONS to be addressed to the Editor, No. 46 Lumber-street.

Terms *Two Dollars and Fifty Cents* per annum, payable in advance, or $3 at the end of the year. No subscription received for less than a year. 10 per cent discount on moneys paid over by agents.

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AND
THE CHURCHMAN,

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